

# IMPROVEMENT ERA.

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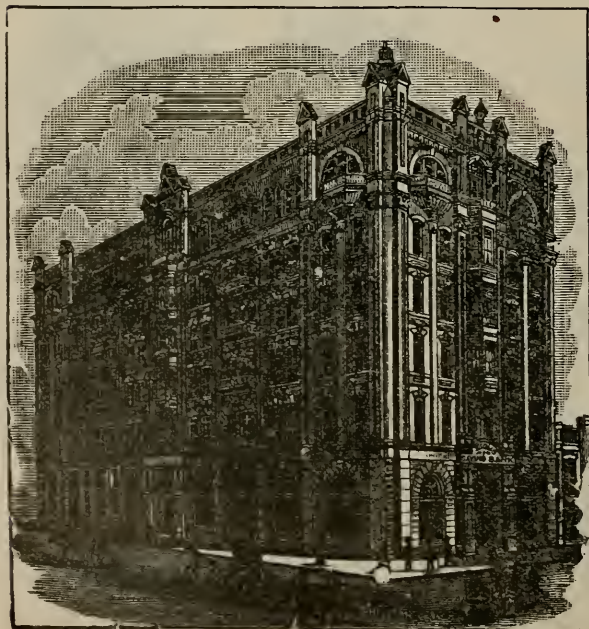
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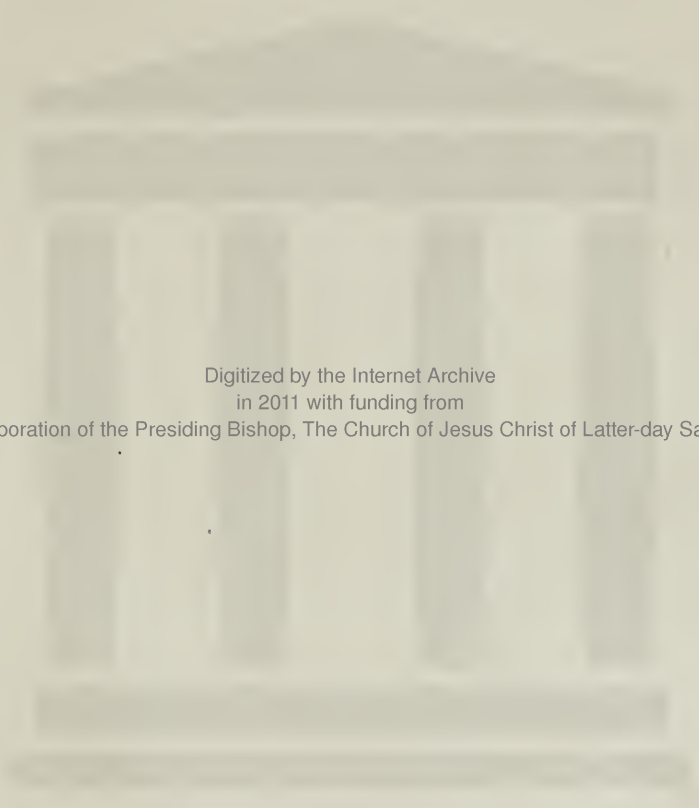
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JOHN NICHOLSON.

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## TIGER HUNTING IN INDIA.

BY COL. R. M. BRYCE THOMAS, RETIRED OFFICER OF THE ENGLISH  
ARMY AND FORMER RESIDENT OF INDIA.

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Stories of big game hunting in the tropics possess considerable fascination and attraction for some persons, inasmuch as they describe a kind of sport that is not only out of the common, but that combines in itself at the same time to so great an extent the two elements of excitement and danger; and I have been induced to comply with the request of friends here, to whom I have now and again narrated a few of my hunting experiences in India, to write one of them for publication in the ERA, in the hope that it may be appreciated by the readers of that periodical.

Some years ago, I was posted to a pleasant and favorite up-country station, situated in one of the best shooting districts of the central provinces of India. There I met two congenial spirits, also comparatively new comers, congenial in the sense of possessing one and the self-same love of, and devotion to, large game sport, and, as may easily be imagined, we were eagerly anticipating the pleasure of once again beating up the wily tiger in its native haunts. It was not long before we discovered the similarity of our tastes in these respects, and commenced comparing

notes and exchanging views on the subject of sport, with the result that we planned some joint tiger-shooting expeditions, and roughly divided the neighboring jungles or forests into three blocks, apportioning one to each of us, and deciding that he in whose block a tiger or other large animal should at any time be found and beaten up, should both arrange for, and captain that particular hunt. A few days after this, we sent our private "shikaris," or native hunters, out to our respective blocks with instructions to track down any big game they might come across, and send in periodical reports. Having done this, we patiently awaited results.

Parenthetically, and by way of elucidation, I will here make a short digression, and mention a few of the principal requirements and duties of the head shikari. In the first place, it is a *sine qua non* that he should be sufficiently conversant with the ways and habits of such animals as tigers, panthers, bears, wild buffalo, bison, etc., and at the same time be a first-rate tracker, able to indicate, with fair accuracy by the foot prints of such animals, how long previously they had passed over the ground, and even to distinguish their sex and size therefrom; consequently, the success or otherwise which is likely to be achieved in hunting large, fierce, and shy game, depends a very great deal upon the shikaris' capabilities in these respects. The first thing that a good and reliable man will do, when he gets to work in the jungles, is to institute the fullest enquiries in all the surrounding villages as to whether any, and, if so, what animals are known or are believed to have been afoot of late, and then to track such animals down; but when a tiger is the game of which he is especially in search, he will ordinarily not trouble himself very much as to the movements of other and smaller animals. The "kotwals," or village watchmen, will usually supply the shikari with two or three villagers to assist him, especially if he happens to be known to them, and is in the employ of any of the district officials, or if he holds a "purwanna," or written order, from some district authority, indicating what business he is upon. Sometimes a resident local hunter, possessing a fair knowledge of the likeliest places for the game which the shikari is in quest of, may be induced for a small remuneration to accompany him and his assistants, and give them the benefit of his knowledge and experience in respect to that par-



ticular forest in which they may be working. Should a tiger, or even his footprints, have been lately seen by any of the villagers, or should a bullock or cow happen to have been killed by one while grazing in the lands of any of the surrounding forest villages, the head shikari will at once proceed very carefully and quietly to track the brute down, but in no way to molest it, or do anything that might induce it to leave those forests for some of its other haunts—perhaps some miles away. He will at the same time select the most likely cover where a tiger would lay up, usually in the neighborhood of a little water, and away from all cross-forest roads and paths, or other similar places where it might easily be disturbed; and there, in the evening, he and his assistants will tie up to trees as bait, at intervals of about one hundred to one hundred and fifty yards, three or four young, fairly grown buffaloes, or old and practically useless cattle, having previously watered them and placed sufficient straw for them to eat during the night. Tigers are always on the prowl at night time, and, avoiding the denser jungles and heavier undergrowth, select the forest paths, and the dry and sandy beds of “nullahs,” or streams, to walk along; and it is consequently in or near such places that cattle are usually tied up as bait. Very early next morning, the shikari and his assistants go the round of these cattle, or as they are termed in India “garas,” and those they find alive are driven back into the villages from which they were obtained. If one is discovered to have been killed and partly eaten, steps are at once taken to ascertain the direction in which the tiger is gone, usually by making a long circuit round the locality, and examining the sandy beds of all streams or other places where the animal could possibly have left its footprints. In this way the tiger is often located although seldom seen, and especially so if it happens to have gone in the direction of known good cover where there is water about, for, after a heavy gorge or meal, and a good drink of water, a tiger will not often move far away, its inclination being rather to lie down and go into a heavy sleep, in some cool, secluded spot, where there is no likelihood of its being disturbed.

Now to return to my story. One morning about a week after we had sent our shikaris out, I received word from my block that

a very large tiger had killed and partly devoured a bullock during the previous night, and that my head shikari had located him in a certain part of the forest where there was excellent cover, and had also arranged to collect a hundred or more beaters together, in case we decided to go out. On receipt of this news, or "khubber," as it is termed by the natives, I sent immediate intimation to my two friends (whom I will hereafter call Lloyd and Gascoin, as I shall have to refer to them more than once during this narrative), and arranged with them to start out as soon as possible, so as to enable us to beat the tiger up during the heat of the day, for at that time these animals are usually in a lazy mood, and disinclined for exertion, and therefore move more slowly and quietly when disturbed than would be the case in the cool of the later afternoon or evening.

Just at this time, one of my sisters happened to be staying at my house on a short visit, and expressed a great desire to accompany me on my elephant to the hunt. I was at first loth to let her take the risk, for there is always a certain risk in tiger shooting, but eventually consented, because, in the first place, this would in all probability be the only opportunity she might ever have of seeing anything of the kind, and also because I was to use on that occasion a well-known fearless and staunch female elephant, named "Kali,"\* which had faced many a tiger without flinching. As a rule elephants will not do this, and are great cowards in the presence of a tiger.

Our elephants and guns were despatched at once, in charge of some of our servants, to a certain village which I had named, and we followed later on in our buggies and carriages. On our arrival at the village, we found the servants and elephants awaiting us; and, mounting the elephants, and escorted by our gun carriers, we followed the native guide whom my shikari had sent to show us the way, and proceeded very quietly to the place in the forests where he and the assembled beaters were awaiting us. After a whispered conversation with him, in which I ascertained all I desired to know about the tiger's movements, and the lay of the forest, with its streams, hills and cover, I decided upon the direc-

---

\*Pronounced Kahlee.

tion in which I would drive Mr. Stripes, as we usually designate the tiger in India. Sending off the shikaris and beaters by a round-about path, so as not to disturb the animal, to a certain place from which I intended the beat to start—about half a mile away—I arranged the positions which our three elephants should occupy, so as to get the tiger well between the beaters and ourselves. My elephant took the center post, with Gascoin's on the right, at a distance of about one hundred to one hundred and fifty yards away, and Lloyd's on the left somewhat further off, so as to cover a thickly wooded knoll for which the tiger might perchance make. As soon as the shikaris and beaters had reached the place to which I had sent them, they spread themselves out in a long, curved line, so as to more completely cut off any retreat on the tiger's part, and then commenced to beat, shouting, howling, banging small drums, striking trees and underbrush with long, heavy sticks, some armed with spears or old flint-lock muskets, and all creating a din which increased as the line approached, and which sounded as if pandemonium had been let loose. We, on the other side of Mr. Stripes, eagerly and noiselessly awaited his appearance. I might here say that if a tiger is beaten up in the proper direction, by which I mean the direction which the animal, with his intimate acquaintance with the forests and its cover, would of his own free choice take if disturbed in any way, he will commence to slink off as quietly as he can, in order to avoid detection, just as soon as he hears any noise from the opposite side. If, however, he happens to be beaten up in the wrong direction, and hears a noise proceeding from the side toward which he would prefer to go, he will often remain crouching and concealing himself in the bushes, in the hope that those coming along will pass him by undetected, and so leave the way open for his retreat, but should a number of yelling, noisy beaters suddenly come upon him and disturb him, he will jump up with a roar in order to frighten them off, in which he is, of course, always successful, and will then either break back through the disorganized line of men, or rush forward with continual roars in order to escape the danger in which he believes himself to be. The agility exhibited on such occasions by the forest-dwelling natives, in finding speedy safety among the branches of the numerous trees all

around them, is, I believe, unequalled except by monkeys. Old hunters in India claim, and, so far as my own experience goes, rightly so, I think, that if a tiger speaks in a beat, that beat has been mismanaged or undertaken by inexperienced persons, and that it is a sure indication that the tiger has been driven away from instead of toward his home or such cover as he would ordinarily seek.

Tigers, except they happen to be man-eaters, which is of comparatively rare occurrence, will not attack human beings, unless they think that they are being attacked first, and then they will charge in self defense, so that beaters are as a rule safe when there are several men together, even when beating up man-eating tigers. Indeed, it is not often that beaters even see the tiger in a well-managed beat, until the brute has been shot, because he invariably slinks away just as soon as he hears any noise about, and is therefore almost always moving considerably ahead of the line of men who are beating him up. In all my thirty years' experience of tiger and other large game hunting, I have rarely heard of a man being mauled or wounded by any animal in a beat.

As the noise of the oncoming line of beaters grew louder and louder, the excitement became more and more intense, and we on the elephants were eagerly scanning the jungle in every direction in front of us for the appearance of the tiger, when my sister suddenly noticed a movement to our right front, as if something was gliding about among the rocks and undergrowth, and, on quietly pointing this out to me, I at once saw that a very large and powerful tiger was on the move, making for a small hill not far from where Gascoin was posted. According to the etiquette of shooting in India, it is always considered the right of the sportsman before whom an animal breaks cover, to have the prior shot, even though others may have seen it first, and first blood invariably secures the animal as a trophy; consequently, I could not fire, notwithstanding that I was not more than a hundred yards away from the disappearing tiger. I tried every means short of calling out, to attract the attention of Gascoin, who was intently watching for the animal in all directions, when suddenly he also caught sight of Mr. Stripes, and fired; but, being too hurried and



the animal being partly concealed by the thick undergrowth, he missed him, the bullet passing just over his back, raising a cloud of dust. I was now free to fire, and just as the tiger began to mount the hill, I put a bullet into him which brought him down for a moment, but quickly picking himself up, he resumed his climb. Lloyd then made a capital shot, at a very long range, and rolled the tiger down the hill into a deep and densely wooded "nullah," or stream below. Upon this, I gave the signal for our elephants to advance, and, realizing that we were now to face a savage brute, made doubly dangerous by his wounds, I made my way over to Gascoin, and requested him to go on and head the tiger up the nullah, in case the animal might have gone in that direction, while I decided to put my elephant into the nullah itself at the very place where the tiger had fallen into it, and there to search for him, and I fully expected to find him badly wounded, and to have some trouble with the infuriated beast. Kali was then taken down the steep and thickly wooded bank into the rocky bed of the stream, which at that (the hot) season of the year was almost dry, and it was not very long before she gave the elephant's usual sign of having scented the tiger, by a peculiar quick, shuffling movement of her legs, which had the effect of causing us on her back to hold on as tightly as we could so as not to be thrown off, and also by striking the ground several times with the end of her trunk, each blow accompanied by short, dull, hollow sounds.

Mr. Stripes, however, although wounded, had clearly not been so much injured as to cripple or disable him to any very great extent, his footprints on the sandy portions of the dry bed of the stream showing that he had made his escape up the nullah in the very direction in which I had sent Gascoin. As the latter had taken a direct line, while the nullah wound about considerably, I felt sure that the tiger would be easily headed off and brought up to a halt somewhere on his path. Kali was then made to move rapidly up the course of the nullah, both because the tiger might perhaps have found cover somewhere along its banks, and also to render Gascoin any assistance he might be in need of, should he happen to suddenly encounter Mr. Stripes on his way. Lloyd, too, was coming up on his elephant from the left, but his position at the commencement of the beat necessitated his taking a long round be-

fore he could well join us. My sister was pale with the excitement and danger of the situation, but, mastering her feelings, held one of my double-barreled rifles ready to hand to me as soon as I should require it. The other was in my hand. After some distance the nullah made a sudden wind to the left, and here I directed my "mahout," or elephant driver, to take Kali up the bank again, thinking that this would be about the place I should most probably find Gascoin, and my conclusion turned out to be correct; for, upon Kali ascending the bank, Gascoin's elephant was seen to be standing some sixty yards off, higher up the stream, to the left, in some very heavy undergrowth, and Gascoin himself to be leveling his rifle in the direction of the nullah. A shot immediately afterward rang out, followed by a terrific roar, and my sister and I saw a magnificent charge made by the wounded and savage tiger, as, rushing out with tail outstretched, every hair bristling, ears laid back, and mouth wide open, he sprang at Gascoin's elephant, which at once showed the white feather by turning completely round and receiving the spring of the tiger on her hind quarters. I had endeavored to check this rush by planting a bullet behind the tiger's shoulder, but the rifle I used was a light one, and the bullet small, so that the shock to the brute was not sufficiently great to stop him. My heavier rifle was in my sister's hands, and I had reserved it for the emergency that I felt would soon compel its use. Gascoin's elephant tried her best to throw the tiger off her by rapidly swinging herself round, in doing which she must either have crossed her fore legs, or she got one of her feet entangled in the surrounding thickets, resulting in her coming down with a crash onto her side. Gascoin, and his shikari who was with him on the elephant, as also his mahout, were thrown off, the former, however, never letting go the hold of his rifle.

I at once called on them all to run behind my elephant for protection, and to get down into the bed of the stream, while I tackled the tiger with Kali; and this they did. Gascoin, however, had had a nasty fall, and only just managed to get to the water when some of the beaters came up on the opposite bank and bathed his head and hands. It was very fortunate for him, and for the two natives with him, that the infuriated tiger was so much taken up with the elephant as to fail altogether to notice them,

they having been luckily thrown on the side of the elephant farthest away from him. I now desired to draw the tiger's attention to Kali, and in this way render assistance to the other elephant, which was having a bad time of it, having been mauled and torn down the cheeks and face where the brute had at once attacked her as she fell. Kali was then pushed well forward till the tiger suddenly caught sight of her, when, leaving Gascoin's elephant, the plucky animal, with another terrific roar, made a furious charge on his new foe. Kali scarcely moved, she merely planted her feet more firmly down, and lifting her trunk high in the air, trumpeted out her challenge. Before the tiger could make his spring onto Kali's head, I seized my heavier rifle, and planted a quick shot between Mr. Stripes' neck and shoulder, just as he crouched for the spring, which luckily bowled him clean over. Immediately afterward, he received his quietus from a bullet fired by Lloyd, who had just then come up on his elephant, although somewhat late to participate to any extent in the most exciting part of the hunt. The elephants were then made to sit down, to enable us to get off and examine Mr. Stripes, and I think he was one of the largest and most powerfully made, as he was one of the pluckiest and gamiest tigers I had ever seen. "Chuppatties," or large, round, soft cakes of flour and water, about twelve inches in diameter, and half an inch or more in thickness, were then produced by the elephants' attendants, and, after having been smeared in the dead tiger's blood, were given to the three animals to eat, the native mahouts believing that by giving elephants such blood they become braver and stancher and more fit for tiger hunting.

Gascoin had by this time sufficiently recovered from the shock of his accident, and had joined us in order to have a look at the tiger also, exhibiting, however, some cuts about his face and hands which told of the severity of his fall. The two natives who were thrown off the elephant at the same time got off altogether unscathed.

There was now nothing left for us but to return home. The tiger was slung up on a stout pole, and carried by a number of beaters to the village, where our horses and vehicles, in charge of our native grooms, were awaiting us, and there the tiger skinned, and the skin stretched and dried under the supervision of my head

shikari and one of my "chupprassies" or orderlies, who had learned exactly how this should be done. As soon as the beaters had been collected together, they were paid for their services, while the owner of the bullock which the tiger had killed, was fully compensated for his loss, after which we drove back to our station, happy in having participated in this exciting and successful tiger hunt.

In conclusion, I desire to add a few words of justification for tiger hunting, because there are people who are opposed to the taking of any animal life whatever, and who may therefore look upon the destruction of even the fierce and crafty tiger or panther as an act of wanton cruelty; but I believe that if they could see, as I have often seen, the distress and misery, not to say the loss of life and property, which such animals bring upon the poor, defenseless natives of the forest villages of India, they would view the extermination of such pests as an act deserving commendation rather than condemnation. Tigers do a great deal of damage to village cattle, and their depredations have in some localities caused once flourishing villages to be almost or altogether deserted. The agricultural communities in India are as a rule very poor, and live a sort of hand-to-mouth existence. A "ryot," or cultivator, will not unfrequently possess but two plow bullocks, and the loss of even one of these is a very serious matter indeed for him and for his family. It means that either his land must be fallow and uncultivated, and that would be starvation for him, or else he must go to the neighboring "sahukar," or money-lender, who is always a veritable Shylock, and never fails to claim his pound of flesh. Taking advantage of the ryot's predicament, the sahukar will obtain a bond from him at a high rate of interest, often for a sum in excess of that loaned to him, and demand at the same time as security the mortgage to him of all of his debtor's crops, until the debt is liquidated. When, therefore, a man once gets into the meshes of the local Shylock, he is seldom free from them afterwards. Unfortunately, the natives of India are at no time a very thrifty people, while in some respects they are very foolishly extravagant. For instance, they often get hopelessly involved in pecuniary difficulties, because custom among them demands the expenditure of large sums of money upon the marriage ceremonies



of their children, altogether out of proportion to their means, and equivalent, sometimes, to the income they could obtain in the pursuit of their ordinary avocations of life in from six to eight and even ten months' time. But—as Kipling says—that is another story. The government of India, being fully aware of the depredations which such animals as tigers, panthers, bears, and wolves commit, and the consequent loss to life and property which is entailed thereby upon the residents of villages in and bordering upon the vast forest tracts in that country, has for years past offered certain fixed rewards for the destruction of such animals, as well as special and liberal rewards for the destruction of man-eating tigers and panthers.

To see the joy evinced by villagers when one of these pests that have brought terror to their villages has been killed, is in itself sufficient compensation for the risk, trouble and expense incurred in its destruction. These man-eating tigers have sometimes carried off from sixty to a hundred men, women and children, in a season, and often blocked forest roads so completely that villagers have been almost starved out, being afraid to visit neighboring market towns, or other local marts, in order to procure supplies; and I have on occasions been asked by landed proprietors to visit their localities, and by destroying the tiger, free the people from the terrible predicaments in which they happened to be.

The circumstances under which tigers, and sometimes panthers, become man-eaters is, I think, still a disputed question, but I have my explanations on the subject which appeal to me as being correct, and in which I am supported by some respectable authorities on Indian natural history. This, however, is not the place in which to discuss the point. I have merely offered these concluding remarks in order that by describing the great danger and injury that thousands of poor natives have to endure from the depredations of wild animals in India, I might be able to vindicate the position I assume, namely, that the destruction of such animals is a justifiable, and even commendable, act under the circumstances. On one occasion, I had the satisfaction of shooting a huge tiger that had been the cause of terrible loss in a certain village, having in a single season killed about sixty milch buffaloes while grazing in the forest pasture lands around it, all young and

valuable animals on which the well-being of several families depended; and when I think of the misery and loss entailed upon the owners of these buffaloes, and recall the satisfaction exhibited by those who had suffered in consequence of the heavy toll that this tiger had been levying on them from week to week, I am satisfied that its destruction was necessary, and feel that in ridding the jungles of this tyrant, I was amply compensated for all the risk and expense that its death had entailed upon me.

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### YOUTH TO SPRINGTIME.

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Tell me not of toil and trouble;  
Sing me gambols of the gay.  
Know that care is but a bubble  
That must burst on life-time's May.

Lead me out where fragrant roses  
Lift their petals to the sky;  
Where the wild-flower sweet reposes,  
And the brooklets murmur by.

Let them have, who wish to take it,  
Melancholy's dismal plight;  
Know that life is what we make it,  
Fair as day or dark as night.

Hold my hand, loved Spring, and lead me  
On thy paths devoid of strife;  
As we wander, daily feed me  
With the sweets of youth and life!—*E. H. Anderson.*

# MISSION AND TEACHINGS OF JOSEPH SMITH.

BY MAJOR RICHARD W. YOUNG, SALT LAKE CITY.

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[The following compilation of scriptural quotations, historical statements, and inspired utterances, was arranged by Major Richard W. Young and recited by the members and teachers of the Twentieth Ward Sunday School, in turn, December 28, 1902. It is an outline in quotations of the prophet's mission and teachings, valuable for study and reference.—EDITORS.]

## *Condition of the World.*

(1) The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Isaiah 24: 5.

## *The Restoration of the Gospel.*

(2) And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.—Revelation 14: 7.

(3) If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

(4) And he shall send Jesus Christ, which before was preached unto you, and whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began.—Acts 3: 20, 21.

(5) Joseph, this is my beloved son! Hear him.—Vision of Joseph Smith.

(6) Who of all these parties are right? Are they all wrong together? If any of them is right, which is it, and how shall I know it?—Pearl of Great Price, p. 86.

(7) Join none of them, for they are all wrong. Their creeds are an abomination in my sight; the professors of them are all corrupt. They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men; having a form of godliness, but they deny the power thereof.—Vision of Joseph Smith.

(8) Where there is no vision, the people perish.—Prov. 29: 18.

(9) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.—Malachi 4: 5.

(10) Elijah the prophet \* \* \* stood before us, and said, Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.—Doc. and Cov. section 110: 13-16.

(11) Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.—Doc. and Cov. section 13.

(12) By Peter, James, and John I have ordained you and confirmed you to be apostles, and especial witnesses of my name.—Doc. and Cov. section 27: 11.

### *The Book of Mormon.*

(13) Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: \* \* \* \* \*

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Genesis 49: 22, 26.

(14) Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.—Ezekiel 37: 19.

(15) Truth shall spring out of the earth; and righteousness shall look down from heaven.—Psalm 85: 11.



(16) And thy speech shall be low out of the dust; and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.—Isaiah 29: 4.

(17) And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned.—Isaiah 29: 11, 12.

### *The Gospel Message.*

(18) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Revelation 18: 4.

(19) And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.—Matt. 24: 14.

(20) And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.—Doc. and Cov. section 1: 4.

(21) For, verily, the sound must go forth from this place into all the world, and unto the uttermost parts of the earth—the gospel must be preached unto every creature, with signs following them that believe.—Doc. and Cov. section 58: 64.

(22) And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand.—Doc. and Cov. section 35: 15.

### *The Signs Restored.*

(23) Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins shall receive the Holy Ghost; and these signs shall follow them that believe; in my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them.—Doc. and Cov. section 84: 64-72.

### *In Kirtland Temple.*

(24) The power of the Highest rested upon us, the house was filled

with the glory of God, and we shouted Hosanna to God and the Lamb.—History of Joseph Smith.

*The Fullness of the Gospel Revealed.*

(25) And I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him.—Doc. and Cov. section 35: 17.

(26) God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—I Corinthians 12: 28.

(27) And no man taketh this honor unto himself, but he that is called of God, as was Aaron.—Hebrews 5: 4.

(28) God hath chosen the weak things of the world to confound the things which are mighty.—I Corinthians 1: 26.

(29) That which is without body, parts, and passions is nothing. There is no other God in heaven but that God who has flesh and bones. God himself was once as you are now, and is an exalted man, and sits enthroned in yonder heaven.—History of Joseph Smith, April 7, 1844.

(30) Men will be punished for their own sins, and not for Adam's transgression.—Articles of Faith.

(31) Wherefore, men are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity of the devil.—II Nephi 2: 27.

(32) Through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the gospel.—Articles of Faith.

(33) In my Father's house are many mansions—John 14: 2. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead.—I Corinthians 15: 41, 42.

(34) The first principles and ordinances of the gospel are: faith, repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost.—Articles of Faith.

(35) The Bible is the word of God, as far as it is translated correctly.—Articles of Faith.

(36) God will yet reveal many great and important things pertaining to the kingdom of God.—Articles of Faith.

(37) Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?—I Corinthians 15: 29.

(38) And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the

Holy Spirit of promise, through him whom I have anointed and appointed unto this power—then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word.—Doc. and Cov. section 132: 18.

(39) And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.—Leviticus 27: 30.

(40) Every man shall be made accountable unto me, a steward over his own property.—Doc. and Cov. 42: 32.

(41) For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things.—Doc. and Cov. 78: 6:

(42) Israel will be gathered; Zion will be built upon this continent, and Christ will reign personally upon the earth.—Articles of Faith.

(43) All men should have the privilege of worshiping how, where, and what they may.—Joseph Smith.

(44) We believe in obeying, honoring, and sustaining the law.—Joseph Smith.

(45) The rich cannot be saved without charity, given to feed the poor when and how God requires.—Joseph Smith.

(46) If we would secure and cultivate the love of others, we must love others, even our enemies as well as friends.—Joseph Smith.

(47) A religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation.—Joseph Smith.

(48) It is a false idea that the saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and the righteous will hardly escape, still many of the saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the kingdom of God. So that it is an unhallowed principle to say that such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior said, "Judge not, lest ye be judged."—Joseph Smith.

(49) Spirit is a substance; it is material, but it is more pure, elastic, and refined matter than the body; it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will, in the resurrection, be again united with it. We cannot see it; but when our bodies are purified, we shall see it is all matter.—Joseph Smith.

(50) All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a sal-

vation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits.—Joseph Smith.

(51) All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.—Joseph Smith.

(52) If the soul of man had a beginning, it will surely have an end.—Joseph Smith.

(53) And I also beheld all children who die before they arrive at years of accountability, are saved in the celestial kingdom of heaven.—Joseph Smith.

(54) A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth.—Joseph Smith.

(55) It is impossible for a man to be saved in ignorance.—Joseph Smith.

### *The Land of Promise.*

(56) This is the land of promise, and the place for the city of Zion. \* \* \* Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward.—Doc. and Cov. section 57: 2, 3.

(57) Nevertheless, if they pollute their inheritances, they shall be thrown down, for I will not spare them if they pollute their inheritances.—Doc. and Cov. 103: 8-14.

### *Liberty Jail.*

(58) I have seen ministers of justice, clothed in ministerial robes, and criminals arraigned before them, while life was suspended upon a breath, in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once,



as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri.—Life of Parley P. Pratt, p. 270.

*The Sojourn in the Rocky Mountains Foretold.*

(59) August 6, 1842. I prophesied that the saints would continue to suffer much affliction, and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some would live to go and assist in making settlements, and building cities, and see the saints become a mighty people in the midst of the Rocky Mountains.—Joseph Smith.

*Persecution and Martyrdom.*

(60) Your name shall be had for good or evil among all nations, kindreds, and tongues.

(61) Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

Rejoice ye in that day, and leap for joy: for, behold, your reward shall be great in heaven; for in the like manner did their fathers unto the prophets.—Luke 6: 22, 23.

(62) There are many that lie in wait to destroy thee from off the face of the earth.—Doc. and Cov. 5: 33.

(63) I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. I shall die innocent, and it will yet be said of me, "He was murdered in cold blood."—Joseph Smith.

(64) Where a testament is, there must also of necessity be the death of the testator.—Hebrews 9: 16.

(65) Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

*Josiah Quincy's Prophetic Question.*

(66) It is by no means improbable that some future text-books, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence on the destinies of his countrymen? and it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the "Mormon" prophet.—*Figures of the Past*, p. 376.

*Subsequent Career of the Church.*

(67) But in the last days, it shall come to pass, that the house of

the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.—Micah 4: 1, 2.

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### MY OWN.

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I love him, for he's always kind;  
I love him for his noble mind.

His voice ne'er gives a tone of fret,  
Discouraged wail, nor e'en regret.

Each day he makes the best of life,  
Seeks happiness, but never strife.

A happy heart, the dower given  
To him I love—a gift from heaven.

Methinks the cloud with silver lining  
Through his dear heart is ever shining;

For he finds joy the livelong day;  
God knows it is a happy way.

What wonder then that I, his wife,  
For his love breathe thanks each day of life?

No matter that the dark days come,  
He finds a hope and brings it home—

Instead of sorrow evermore,  
To one who waits within the door

For the loving clasp of that strong arm  
That ever shields her safe from harm.

His smile is sunshine, love and gold,  
Such love as never does grow old.

His thorough worth none e'er denies.  
God bless my love! I won the prize.—*Selected.*

## THE "MORMON" DOCTRINE OF DEITY.

A REJOINDER TO REV. C. VAN DER DONCKT'S "REPLY"  
TO ELDER ROBERTS' DISCOURSE ON THE  
ABOVE SUBJECT.

BY B. H. ROBERTS.

### IV—OF THE UNITY OF GOD (*continued*).

#### *Of the Father Alone, Being God.*

Referring to the admission in my discourse that conceptions of God, to be true, must be in harmony with the New Testament, Mr. Van Der Donckt proceeds to quote passages from the New Testament in support of the idea that there is but one God:

One is good, God (Matt. 19: 17). Thou shalt love the Lord thy God (Luke 10: 27). My Father of whom you say that he is your God (John 8: 54). Here Christ testified that the Jews believed in only one God.

The Lord is a God of all knowledge (I Kings 2). ("Mormon" Catechism V. Q. 10 and Q. 11).

Of that day and hour no one knoweth, no not the angels of heaven, but the Father alone (Matthew 24: 36).

No one knoweth who the Son is but the Father (Luke 10: 22).

Therefore, no one is God but one, the Heavenly Father.

In another form: the All-knowing alone is God. The Father alone is all-knowing. Therefore, the Father alone is God.

In the conclusion of the syllogism, "Therefore, *the Father alone is God*," Mr. V. himself seems to become suddenly conscious of having stumbled upon a difficulty which he ineffectually seeks to remove in a foot note. If it be true, as Mr. V. asserts it is, that

"*The Father alone is God*," then it must follow that the Son of God, Jesus Christ, is *not* God; that the Holy Ghost is *not* God! Yet the New Testament, in representing the Father as addressing Jesus, says—"Thy throne, O God, is forever and forever" (Heb. 1: 8). Here is the positive word of the Father that Jesus, the Son, is God; for he addresses him as such. To say, then, that "*The Father alone is God*," is to contradict the Father. Slightly paraphrasing the rather stern language of Mr. V., I might ask: If God the Father so emphatically declares that Jesus is God, has any one the right to contradict him by affirming that the Father alone is God? But Mr. V. insists that the Bible contradicts the Bible; in other words, that God, the author of the Bible, contradicts himself: "To say such a thing," says Mr. V., "is downright blasphemy!" But Mr. V. will say he has explained all that in his foot note. Has he? Let us see. "Therefore the Father alone is God," is the conclusion of his syllogism; and the foot note—"To the exclusion of another or separate divine being, but not to the denial of the distinct divine personalities of the Son and the Holy Ghost in the One Divine Being." But that is the mere assumption of my Catholic friend. When he says that "*The Father alone is God*," it must be to the exclusion of every other being, or part of being, or person, and everything else, or language means nothing. Mr. V.'s foot note helps him out of his difficulty not at all.

The creed to which Mr. Van Der Donckt subscribes—the Athenasian—says: "So the Father is God, the Son is God, and the Holy Ghost is God." Now, if the quality of "all-knowing" is essential to the attributes of true Deity, then Jesus and the Holy Ghost must be all-knowing, or else not true deity.

But what of the difficulty presented by Mr. V.'s contention: "The All-knowing alone is God, the Father alone is All-knowing, therefore, the Father alone is God?" Mr. V. constructs this mighty syllogism upon a very precarious basis. It reminds one of a pyramid standing upon its apex. He starts with the premise that "The Lord is a God of all knowledge:" then he discovers that there is one thing that Jesus, the Son of God, does not know—the day and hour when Jesus will come to earth in glory—"Of that day and hour no one knoweth; no, not the angels of heaven, but the Father alone (Matt. 24: 36)—therefore, the Father alone is



God!" In the consideration of facts such as are included in Mr. V.'s middle term, one is bound, in the nature of things, to take into account time, place, and circumstances. In the case in question, the Twelve disciples had come to Jesus, and among other questions asked him what should be the sign of his own glorious coming to earth again. The Master told them the signs, but said of the day and hour of that coming no one knew, but his Father only. Hence, Jesus did not know, hence did not possess all knowledge, hence, was not God! And hence, the mighty conclusion of our Catholic friend that "The Father alone is God." But Jesus was referring to the state of matters at the particular time when he was speaking; and it does not follow that the Father would exclude his Son Jesus forever, or for any considerable time, from the knowledge of the time of the glorious advent of the Son of God to the earth. As Jesus rose to the possession of all power "in heaven and in earth" (Matt. 28: 18), so also, doubtless, he rose to the possession of all knowledge in heaven and in earth; "For the Father loveth the Son, and sheweth him all things that he himself doeth" (John 5: 20); and, in sharing with the Son his power, and his purposes, would doubtless make known to him the day and hour of the glorious advent of Christ to the earth.

*Of the Oneness of the Father, Son and Holy Ghost. Is it  
Physical Identity?*

I next consider Mr. Van Der Donckt's argument concerning the Father, the Son and the Holy Ghost being "the same identical Divine Essence." Mr. V. bases this part of his argument on the words of Messiah—"I and my Father are one (John 10: 30); and claims that here "Christ asserts his *physical*, not merely moral, unity with the Father. He holds also that in the Latin translation of the words of Jesus is better exhibited the construction he contends for: hence, I give the Latin and his remarks upon it, that we may have his contention before us at its very best.

*Ego et Pater unum sumus.* "If Christ had meant one in *mind* or one *morally* and not *substantially*, he would have used the masculine gender, Greek *eis*, (*unus*)—and not the neuter *en*, (*unum*)—as he did. No better interpreters of our Lord's meaning can be found than his own hearers.

Had he simply declared his moral union with the Father, the Jews would not have taken up stones in protest against his making himself God, and asserting his identity with the Father. Far from retracting His statement or correcting the Jews' impression, Jesus insists that, as he is the son of God, he has far more right to declare himself God than the scripture had to call mere human judges gods, and he corroborates his affirmation of his *physical* unity with his Father by saying: "The Father is in me, and I am in the Father," which evidently signifies the same as verse 30: I and the Father are one and the same individual being, and the One God.

Relative to Messiah's hearers being the best interpreters of our Lord's meaning in this case, I suggest that Mr. V. has limited himself too exclusively to this one passage for their interpretation of Messiah's meaning. Mr. V.'s argument is that if Jesus had only declared his moral not his physical union with God, the Jews would not have taken up stones in protest against his making himself God, and asserting his identity with the Father. Let us see. The passage quoted by Mr. V. is not the only one in which Jesus asserts his divinity. Jesus healed a man on the Sabbath. The Jews sought to slay him because he had done this thing on the Sabbath. "But, Jesus answered them, "My Father worketh hitherto, and I work." Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath day, but said also that God was his Father, *making himself equal with God*" (John 5:15-18). Observe that this is the same witness that Mr. V. quotes—St. John; and the offense for which they seek to kill Jesus is not because he asserts his *identity* with the Father, but because he makes himself *equal* with God. Hence, the argument of Mr. V. based on the assumption that Jesus asserted not his moral but his physical union or identity with God; and his claim that the Jews would not have sought Messiah's life but for the reason that he claimed physical identity with the Father, falls to the ground, but the reason that we find that the Jews were eager to kill him for asserting not his *physical* union with God, but his *equality* with God.

Relative to Messiah's statement: "*Ego et Pater unum sumus*"—"I and my Father are one."—Mr. V. thinks his view of this passage—that it asserts the identity or physical union of the Father and the Son—is strengthened by the

fact that it is followed with these remarks of Jesus: "The Father is in me, and I am in the Father." "Which evidently signifies," says Mr. V., "the same as verse 30 (John 10): I and the Father are one and the same individual being, the one God."

It is amusing sometimes to observe how the learned disagree about the meaning of words—especially in the languages called dead. It must be admitted in favor of Mr. V.'s contention that the Fathers of the Council of Sardica, A. D. 347, expressly scouted the opinion that the union of the Father and Son consisted in consent and concord only, and apprehended the oneness of the Father and the Son to be a strict unity of substance;\* still, before that time, a number of the so-called Christian Fathers, some among the most influential, too, held to a contrary opinion, as the following from Dr. Priestley's *History of the Corruptions of Christianity*, with the accompanying references to the works of the Christian Fathers themselves, will show:

Notwithstanding the supposed derivation of the Son from the Father, and therefore their being of the same substance, most of the early Christian writers thought the text, "I and my Father are one," was to be understood of an unity or harmony of disposition only. Thus Tertullian\* observes, that the expression is *unum*, one thing, not one person; and he explains it to mean unity, likeness, conjunction, and of the love that the Father bore to the Son. Origen says, let him consider the text, "*All that believe were of one [unum] heart and of one [unum] soul,*" and then he will understand this, "*I and my Father are one,*"† [unum]. Novatian says: "One thing (*unum*) being in the neuter gender, signifies an agreement of society, *not an unity of person*, and he explains it by this passage in Paul: "He that planteth and he that watereth are both one." [unum]‡.

But I shall test Mr. V.'s exegesis of the passage in question by the examination of another passage involving the same ideas, the same expressions; and this in the Latin as well as in the English. Jesus prayed for his disciples as follows:

\*Theodoret, Book II, Chap. 8.

\*Against Prexas, Chap. 22, p. 513.

†Against Celsus, Lib. 8, p. 386.

‡*Ibid*, Chap. 27, p. 99.

Holy Father, keep through thine own name those whom thou hast given me, *that they may be one, as we are.* \* \* \* \* \* Neither pray I for these [the disciples] alone, but for them also which shall believe on me through their word; *that they all may be one:* \* \* \* *that they may be one, even as we are one.\**

In Latin, the clauses written in *Italics* in the above, stand: *Ut sint unum, sicut et nos* (verse 11), "that they may be one, just as we." So in verse 22: *Ut sint unum, sicut et nos unum sumus;* "that they may be one in us, even as we one are." Here *unum*, "one," is used in the same manner as it is in St. John, 10: 30—"Ego et Pater *unum* sumus." "I and Father one are." Mr. V. says that *unum* in the last sentence means, one thing, one essence; hence, Christ's physical union, or identity of substance, with the Father; not agreement of mind, or concord of purpose, or moral union. Very well, for the moment let us adopt his exposition, and see where it will lead us. If *unum* in the sentence, *Elgo et Pater unum sumus*, means "one thing," "one substance, or essence," and denotes the physical union of the Father and Son in one substance, then it means the same in the sentence—*ut sint unum, sicut et nos*; that is, "that they [the disciples] may be one [*unum*] just as we are." So in the other passage before quoted where the same words occur.

Moreover, this view of the passages from the prayer of Jesus is emphasized by well nigh the same words in the context as those which occur in John 10: 30, and upon which Mr. V. lays so much stress as sustaining his exposition of the physical union, viz: "The Father is in me, and I in him" (verse 38). "Which evidently signifies," Mr. V. remarks, "the same as verse 30: I and my Father are one." Good; then listen: "Holy Father, keep \* \* \* \* \* whom thou hast given me, that they may be one *as we are:* \* \* \* \* \* *as thou Father, art in me, and I in thee, that they may be one in us.*" There can be no doubt now but what the union between the disciples and the Father and Son is to be of the same nature as that subsisting between the Father and Son. If the Father and Son are physically one substance or essence, so, too, if the prayer of Jesus is to be

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\* St. John xvii: 11, 20, 21, 22.



realized—as surely it will be—then the disciples are to be physically united with God, in one essence or substance—not just the Twelve disciples, either, for whom Jesus immediately prayed, but those, also, in all generations who shall believe on Christ through the words of his first disciples; that is, all the faithful believers through all generations are to become physically united with God, become the same substance or essence as God himself! Is Mr. Van Der Donckt prepared to accept the inevitable conclusion of his own exposition of John 10: 30? If so, then what advantage has the Christian over the Hindoo whom he has called a heathen for so many generations? The sincerest desire of the Hindoo is to be “physically united with God,” even if that involve “a blowing out,” or the attainment of Nirvana—annihilation—to encompass it. Of course, we had all hoped for better things from the Christian Religion. We had hoped for the immortality of the individual man; for his persistence through the ages, as an individual entity, associated with God in loving converse and dearest relations of moral union, but not absorbed, or lost in absolute physical union with him. But if Mr. V.’s exposition of John 10: 30 be correct, and a physical union is meant by the words—“I and my Father are one,” then all Christians are to be made physically one with God under the prayer of Christ—“That they may be one, *as we are*”—i. e. as the Father and Son are one.

If this doctrine of physical union should be defended up to the point of asserting that physical union of all Christians with each other and with God—and my comparison of this position with that of the heathen Hindoo resented, because that in the case of the Christian after his physical union with, or absorption into God, God would still remain, whereas, with the Hindoo nothing would remain, for his *Nirvana* is but annihilation—I could still ask, what is the difference? for the terms that describe the *Nirvana* of the Hindoo describe also the God of the Christian. “*Nirvana* is represented as something which has no antecedent cause, no qualities, no locality. It is something of which the utmost we may assert is, “*that it is*” (Max Muller, *Chips from a German Workshop*, Vol. I, p. 285). In all of which we may see Mr. V.’s “*That which is*,” “*I Am who Am*,” “*Infinite Being*,” “*Most simple, or not compound*”—whose “*essence is actual being or existence.*”

But Mr. Van Der Donckt would cry out against the physical union of man with God. Both his interpretation of scripture and his philosophy—especially the latter—would require it. Man and God, in his philosophy, are not of the same nature. Man is finite, God infinite. “Nothing can be added to the infinite,” therefore, man cannot be added to the infinite in physical union. “The nature of the parts would cling to the whole,” and the infinity of God would be marred by the physical union of finite parts to him; hence, the oneness of Christians with Christ and God the Father is not a physical oneness. But if the union of the Christians with Christ and God is not to be physical, then neither is the union of Christ and God the Father physical, for the oneness in the one case, is to be the same as the oneness in the other—“that they all may be one; *as thou Father, art in me, and I in thee, that they may also be one in us* \* \* \* \* \* *that they may be one even as we are one* (John 17: 21, 22).

The doctrine of physical union between the Father and the Son, contended for by Mr. V., must be abandoned. There is no help for it, unless he is prepared to admit also the physical union of all the disciples with God—a thing most repugnant to Mr. V.’s principles. With the doctrine of physical identity gone, the “oneness” of the Father and the Son, that Mr. V. contends for, goes also, and two separate and distinct personalities, or Gods, are seen, in the Father and the Son, whose oneness consists not of physical identity, but of agreement of mind, concord of will, and of purpose; a oneness born of perfect knowledge, equality of power and dominion. But if a perfect oneness, as above set forth, may subsist between two persons, it may subsist with equal consistency among any number of persons capable of attaining to the same degree of intelligence and power; and thus there would appear some reason for the prayer of Christ, that all his disciples—as well those who would become his disciples, through the words of the apostles then living; as those for whom he immediately prayed—might be one, even *as he and the Father are one*. And thus one may account for the saying of David: “God standeth in the congregation of the mighty: he judgeth among the Gods” (Psalm 82: 1); for such congregations existed in heaven before the foundations of the earth were laid; and such

a congregation may yet be made up of the redeemed from our own earth, when attaining to perfect union with God and Christ.

*Of the Lord Our God Being One God.*

But I shall be asked how all this is to be reconciled with the scriptures quoted by Mr. V., and relied upon as the basis of his argument in this part of the discussion—"Hear, O Israel: The Lord our God is one Lord" (Deut. 6: 4); and "I alone am, and there is no other God beside me" (Deut. 32: 39); and also, coming to the New Testament, "There is none good but one, that is God" (Matt. 19: 17).

The whole apparent difficulty is explained by Paul, who, I think, will be accepted as a remarkably good theologian. He says: "For though there be that are called Gods, whether in heaven or in earth (as there *be* Gods many and Lords many), *but to us there is but one God, the Father*" (I Cor. 8: 5, 6). That is, "*pertaining to us,*" as Joseph Smith explains, "*there is but one God.*" Ah, but Mr. V. has explained all that, and destroyed all the force of "Mormon" argument, based upon this Corinthian letter passage, by saying that "a man must not be a lawyer to know that the fact that not a few quacks and clowns are *called* doctors does not make them such;" and then follows this—"Neither Christ nor Paul say that they *are* or *were* Gods, but simply that they were *called* Gods!"

One wonders at this, when he takes into account the evident carefulness of Mr. V. as a writer. Jesus, whom he quotes as saying, the beings referred to as Gods are but *called* Gods, not that they *are* so, really fails to give due weight to the Psalm which Jesus quotes: "*I have said ye are Gods, and all of you are children of the Most High.*" (Psalm 82: 6.) Of this scripture, Jesus says: "Is it not written in your law, I said, *ye are Gods,*;" and he quotes with evident approval these inspired words of David, for he adds—"the scripture cannot be broken" (John 10: 33); that is, this scripture of David saying, "ye are Gods," is true, it cannot be gainsaid. Nor is this indorsement of David's utterance weakened by the subsequent remark of Jesus, "If he *called* them Gods unto whom the word of God came," etc.; for, when considered in the light of all the Psalmist said, and all that Jesus said, the "*called*

*them Gods*" by no manner of means signifies that they were *not* Gods. David said, "ye *are* Gods, and all of you are *children of the Most High*." (Psalm 82: 6.). The Jews accused Jesus of blasphemy, because he had said he was the son of God (John 10: 36); in defense, Jesus quoted the passage from the Psalms where it is said of men, "ye are Gods; and all of you are children of the Most High"—as showing that he was but claiming for himself the relationship that in the law of the Jews was accorded to men—sons of God, children of the Most High, and hence, he was not a blasphemer. In other words, if the Psalmist could say to those he addressed, "all of you are children of the Most High," why should he, the Christ, be considered a blasphemer because he called himself the Son of God?

Surely, also, the gentleman has overlooked Paul's very emphatic declaration in the parenthetical part of the sentence he quotes: *viz*, "There BE Gods many and Lords many; yet to us there is but one God."

Now, consider with this explanation of Paul's, the following:

"Hear, O Israel: the Lord *our* God is one Lord."—*Moses*.

"The head of the Gods appointed *one* God for us."—*Joseph Smith*.\*

"He [Aaron] shall be to thee instead of a mouth, and thou shalt be to him instead of God."—*The Lord to Moses* (Exodus 4: 16).

"See, I have made thee a God unto Pharaoh."—*The Lord unto Moses* (Exodus 7: 1).

"I believe those Gods that God reveals as Gods, to be sons of God, and all can cry 'Abba, Father.' "—*Joseph Smith*.\*

It is evident from the above passages (Exodus 4: 16, and Exodus 7: 1) that God does appoint men to be Gods, even in this world. Why then should it be considered error to believe that from "the congregation of the Mighty," where "God judgeth among the Gods" (Psalm 82: 1), there should be appointed *One* who should be *our* God? And is it strange that from henceforth, the true servants

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\* From discourse delivered 10th June, 1844. *Mill. Star*, vol. xxiv, p. 108 *et seq*.

\* Sixteenth of June sermon, 1844. *Mill. Star*, vol. xxiv, p. 140.



of God should stand up for the dignity and honor and exclusiveness of the power and authority of that One God over this earth, against the claims, and to the exclusion of all gods and powers, that men in their vain imaginings set up against this God of heaven and earth, as did Moses, Paul and Joseph Smith? No wonder that Moses sent ringing down through the centuries that clarion sentence: "Hear, O Israel, *Our* God is one Lord;" that the Hebrew race stood as the witness of that one God, and fashioned their nomenclature accordingly; or that Paul said, "Though there be that are called Gods, whether in heaven or in earth—as *there* BE *Gods many, and Lords many*—but *to us* there is but one God;" or that Joseph Smith, in the Dispensation of the Fullness of Times, should take up the same refrain as these ancient servants of God, and say, "Pertaining to us, there is but one God;" "Those Gods whom God reveals as Gods, are sons of God, and all can cry *Abba, Father!*"

*Of Our Revelations Concerning God Being Local.*

I suggest, as a further evidence, that the view here presented concerning our God, and the assertion of his oneness, that the revelations in the Bible are revelations, in the main, concerning our earth and the heavens pertaining to it; that these revelations do not attempt to deal with or furnish an explanation of conditions that obtain throughout the universe; that they do not attempt to give us any explicit information concerning conditions in the constellations of the Pleiades, Orion, Cassiopeia, or Ursa Major, to say nothing of those galaxies of worlds which lie beyond the vision of men, even when aided by the mightiest telescope, and hence are only known to us as star-groups, because revealed to us through the spectroscope. In other words, the revelations of the Bible are, in the main, local; it is only here and there that a glimpse of things is given outside of *our* heaven and *our* earth. That being the case, the revelation of God to the Hebrew race was made in a nomenclature accordant with the facts to be expressed, hence—"Hear, O Israel: *our* God is one Lord." This idea is emphasized in the Book of Moses, found in the Pearl of Great Price. The Lord revealed to Joseph Smith some of the writings of Moses

in which the Hebrew prophet makes known the source of his knowledge concerning the creations of God, but it was concerning *our* earth and its heavens of which Moses was commanded to write:

Worlds without number have I created \* \* \* but only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine, and I know them. And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord spake unto Moses, saying: The heavens, they are many, and cannot be numbered unto man; but they are numbered unto me, for they are mine. \* \* \* And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.

And again the Lord said to Moses:

And it came to pass that the Lord spake unto Moses, saying: Behold, I will reveal unto you concerning *this* heaven, and *this* earth; write the words which I speak.

So far as the Hebrews were concerned, however, they permitted the truth of the one God committed to them to degenerate into mere superstition. Through race pride, and vain glory in their guardianship of the name of the one God, they hedged it about with such secrecy and superstition that, under the pretext of not using the name of God in vain, they prohibited its pronunciation except to the High Priest (and he was to pronounce it but once a year, and that on the day of Atonement, when he entered the Holy of Holies); and finally they lost the true pronunciation of the name entirely. The historian of the Jews, Josephus, when writing the antiquities of his people for the information of the Gentiles, stated that it was not lawful for him, though a priest, to utter it.\* It is a

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\* Smith's "Dictionary of the Bible" (Hackett Edition), vol 2, art. *Jehovah*. Also Antiquities of the Jews (Josephus), book 2, chap. 12.

singular fact, but abundantly demonstrated in the history alike of individuals and nations, that when the Adversary of men's souls fails in keeping the truth from mankind, he seeks to destroy the effect of that truth by converting it into a mere human superstition. The late Erastus Snow, an Elder in the Church of Jesus Christ of Latter-day Saints, used to present this truth by a very effective figure. Addressing himself to a congregation that had been carried into some excesses of superstitious observances, he said: "We will suppose that drawn immediately in front of you is the line of your exact duty. Satan will make every effort to hold you back from that line. When he discovers that it is impossible to hold you back, his next effort will be to push you as far beyond it as possible; and, being forced beyond the line of duty into superstitious observances, is liable to get you into as much difficulty as being held back from toeing it squarely."

Such was the case with the Jews, with reference to their being made witnesses of the one God idea for our earth. When Lucifer could no longer blind their eyes by the false polytheism of the pagan world, he rushed them over the line of the truth to the other extreme—into the superstitions that have gathered about monotheism, until finally, through such teachers as Aristobulus (150 B. C.) and Philo (contemporary with Messiah), they were brought to accept many of the vagaries of the Grecian pagan philosophy, which, afterwards, as we have seen, were engrafted into the Christian theology.

*Of God Being One in the Generic Sense.*

There is also another sense in which the "Oneness" of God may be apprehended; and yet be in harmony with the doctrines contended for in this "Rejoinder," and the discourse it defends. I have already stated the doctrines of the Church of Christ respecting the immortality of the *ego*, the intelligence of man; saying that it is self-existent, uncreated, and as eternal as God is; indeed, it is the divine in man, it is part of the Eternal; and now the time has come to say something further in reference to this matter. I find a word on the subject fitly spoken by the late Orson Pratt, in a discourse delivered in 1855, in Salt Lake City. He said:

There is one revelation that this people are not generally acquaint-

ed with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, "What is the name of God in the pure language?" The answer says, "Ahman." "What is the name of the Son of God?" Answer, "Son Ahman, the greatest of all the parts of God, excepting Ahman." "What is the name of men?" "Sons Ahman," is the answer. "What is the name of angels in the pure language?" "Anglo-man." The revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman, and Ahman, and that Anglo-man are the greatest of all the parts of God excepting Sons Ahman, Son Ahman and Ahman, showing that the angels are a little lower than man.\* What is the conclusion to be drawn from this? It is that these intelligent beings are all parts of God.†

This, it will be said, is a bold doctrine; and indeed it is bold. I love it for its boldness, but not so much for that, as for the rea-

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\* It may be thought, at the first reading of this statement, "the angels a little lower than man," is in conflict with the scripture, "Thou madest him [man] a little lower than the angels." (Heb. 2: 7). But I call attention to the marginal rendering of the passage in King James' translation, "Thou madest him *a little while inferior to the angels.*" Without stopping here to consider which is the better translation of the passage, it may be said of the latter that it is in better harmony with the context of the passage as it stands here, in Hebrews, and also in Psalms, than the preferred rendering of it in the regular text; for in both places it says of man, "Thou crownedest him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Moreover, we see the same thing is said of Jesus that is said of man: "We see Jesus *who was made a little lower than the angels*, for the suffering of death, crowned with glory and honor." (Heb. 2: 9.). Surely "made a little lower than the angels," when said of Jesus could be but for "a little while inferior to," etc.; and that only in the matter of "the suffering of death." So, too, with man; he was made "a little while inferior to the angels," after which period he would rise to the dignity of his place, when it would be seen, as said in the text with which this note deals, "the angels are a little lower than man."

† Journal of Discourses, Vol. II, p. 342.



son that it is true. It is in harmony with the revelation given through Joseph Smith, wherein it is said:

Man was also [as well as Jesus] in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. \* \* \* \* For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy; and when separated, man cannot receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples. (Doc. and Cov. Sec. 93: 29-35).

Nor is the doctrine less in harmony with the Jewish scriptures:

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.*

In this same chapter of Hebrews, Jesus, as well as man, is spoken of as being made "a little while inferior to the angels" (verses 7 and 9 marginal reading); and he is spoken of by the same apostle in another place as being but "the first born among many brethren" (Rom. 8: 29). Also, in his great discourse in Mars Hill, Paul not only declares that God "hath made of one blood all nations of men,"—but he also quoted with approval the Greek poet Aratus,\* where the latter says: "For we are also his [God's] offspring;" and to this the apostle adds: "For as much, then, as we are the offspring of God [hence of the same race and nature], we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device"—(Acts 17: 26-30). The nature of our own being, one might add, in continuation of the apostle's reasoning, should teach those who recognize men as the offspring of God, better than to think of the Godhead as of gold, or silver, or stone, graven by art after man's device, since the nature of the offspring partakes of the nature of the parent; and our own na-

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\* He was a poet of Cilicia, of which Tarsus, Paul's native city, was the capital. He wrote about three hundred years before Paul's time.

ture teaches us that men are not as stocks and stones, though the latter be graven by art after the devices of men.

Paul might also have quoted the great Hebrew poet: "God standeth in the congregation of the mighty; he judgeth among the Gods. \* \* \* \* *I have said ye are Gods; and all of you are children of the Most High*" (Ps. 82: 1, 6, 7); and though he adds, "But ye shall die like men, and fall like one of the princes," it does not detract from the assertion, "and all of you are children of the Most High;" for Jesus died, even as men die, but he was the Son of God, nevertheless, and he himself a Deity.

The matter is clear, then, men and Gods are of the same race; Jesus is the Son of God, and so, too, are all men the offspring of God, and Jesus but the first born of many brethren. Eternal Intelligences are begotten of God, spirits, and hence are sons of God, a dignity that never leaves them. "Beloved," said one of old, "now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he [Christ] shall appear, *we shall be like him*; for we shall see him as he is (I John 3: 2).

Here in the way of anticipating an objection, I shall pause to remark, parenthetically, that I am not unmindful of the array of evidence that may be massed to prove that it is chiefly through adoption, by obedience to the Gospel of Christ, that man in the scriptures is spoken of as being a son of God. But this does not weaken the evidence for the fact for which I am contending, viz.: that man is by nature the son of God. He becomes alienated from his Father and the Father's kingdom through sin, through the transgression of the law of God; hence, the need of adoption into the heavenly kingdom, and into sonship with God. But, though alienated from God through sin, man is nevertheless by nature the son of God, and needs but the adoption that awaits him through the gospel of Jesus Christ to cry again in renewed and full fellowship, *Abba, Father!*

Return we now from this brief digression. Man being by the very nature of him a son of God, and a participant in the Divine Nature, he is properly part of God—that is, when God is conceived of in the generic sense, as made up of the whole assemblage of divine Intelligences that exist in all heavens and all earths.

*Of God, the Spirit of the Gods.*

From the presence of the Gods goes out the influence and power men sometimes call God, or Spirit of God; from whose presence David could not flee:

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. Yea the darkness hideth not from thee; but the night shineth as the day, the darkness and the light are both alike to thee (Ps. 139: 7-12).

This spirit is that "Something sacred and sublime," which men recognize as moving "woolshod" behind the worlds; "weighing the stars, weighing the deeds of men."\* This that spirit that permeates all space; that makes all presence bright; all motion guides; the Power "unchanged through time's all devastating flight," that upholds and sustains all worlds. Hence it is said, in one of the most beautiful of the revelations God has given in this last dispensation:

As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things: which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. \* \* . \* \* \* The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God. \* \* \* \* \* Behold all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. (Doc. and Cov., sec. 88: 8-13 and 45, 47).

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\* Edward Markham.

This, then, is God, who is not far removed from every one of us; in whom we live, and move, and have our being.

And as we dwell in him, so, too, dwells he in us; and, as man more expands towards divinity, more and ever more of the divine enters into his being, until he attains unto a fullness of light, and truth; of power and glory; until he becomes perfectly one in God, and God in him. This the meaning of the Messiah's prayer, made for all those who become his disciples—"That they all may be one, as thou Father, art in me, and I in thee; that they also may be one in us" (John 17: 21).

To the same effect Paul also prayed:

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God (Eph. 3: 14-19).

Then again he said:

Let this mind be in you, which was also in Jesus Christ: who being in the form of God, thought it not robbery to be equal with God (Philippians 2: 5, 6).

It is possible for the mind of God to be in man, to will and to do, as seemeth him[God] good. The nature of the Whole does cling to the Parts, and they may carry with them the light, and truth, and glory of the Whole. Moreover, by appointment, any One, or Three of the unit Intelligences may become the embodiment and representative of all the power and glory and authority of the sum-total of the Divine Intelligences; in which capacity either the One or the Three would no longer stand in their individual characters, but as the sign and symbol of all that is divine—and would act as and be to all intents and purposes *The One God*. And so in every inhabited world, and in every system of worlds, a God presides. Deity in his own right and person, and by virtue of the essence of him; and also by virtue of his being the sign and symbol of the Collectivity of the Divine Intelligences of the universe. Having access to all the



councils of the Gods, each individual Deity becomes a partaker of the collective knowledge, wisdom, honor, power, majesty, and glory of the Body Divine—in a word the embodiment of the Spirit of the Gods whose influence permeates the universe.

This doctrine of Deity teaches a divine government for the world that is in harmony with our modern knowledge of the universe; for, as I have remarked in effect elsewhere:\* An infinitude of worlds and systems of worlds rising one above another in ever-increasing splendor, in limitless space and eternal duration, have, as a concomitant, an endless line of exalted men, to preside over and within them as Priests, Kings, Patriarchs, Gods! Nor is there confusion, disorder or strife in their vast dominions; for they all govern upon the same righteous principles that characterize the government of God everywhere. The Gods have attained unto the excellence that Jesus prayed for in behalf of his apostles, and those who might believe on their word, when he said: "Holy Father, keep through thine own name those whom thou hast given me, *that they may be one as we are.*" \* \* \* \*  
I say the Gods have attained unto the excellence of oneness that Jesus prayed his disciples might possess, and, since the Gods have attained unto it, and all govern their worlds and systems of worlds by the same spirit, and upon the same principles, there is a unity in their government that makes it one even as they are one. Let worlds and systems of worlds, galaxies of systems and universes, extend as they may throughout limitless space, Joseph Smith has revealed the existence of a divine government which, while characterized by unity, is still co-extensive with them.

### *Concluding Reflections.*

The subject enlarges as one enters into it; but I feel that here I may let the matter rest. I do not fear the effect of Mr. Van Der Donckt's criticism of our doctrine of Deity. Placed side by side with the few positive truths which God has so clearly revealed through his great prophet, seer and revelator, in these last days, Joseph Smith—yet to be recognized by the world as one of

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\* New Witness for God, pp. 473: 4, 5.

God's choicest and greatest of prophets—the vagaries of an apostate Christendom will have no attraction for the youth of Israel. It was generous in you, Messrs. Editors of the ERA, to give place to the really able article of Mr. Van Der Donckt. I am glad you did it, for several reasons: *First*, because it was a courteous, and generous act in itself; *second*, it stands out in marked contrast to the treatment accorded us in sectarian religious periodicals; *third*, because it must demonstrate to our youth that we have no fear of placing our principles where they may be tested by the religious doctrines and philosophies of men; and although the elders of the Church of Christ may not be equal in learning and polemical skill with the champions of other systems, yet we have the truth, and our confidence is that it will hold its own in the conflicts that may beat upon it. We have the truth, I repeat, on this subject; that is, we have the truth, so far as God has been pleased to reveal it. All truth respecting God is not yet revealed, even to the Church of Christ now on the earth, but so much as he has revealed, is true. Our feet in the matter have been set in the right path; we have lines of truth placed in our hands, which, if we and our children but follow patiently and with becoming humility, I am sure will lead us into that fullness of truth wherein is no incompleteness, but all is truth—God's truth, and all the truth about God.

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### LIFE'S MISSION.

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BY F. F. DALTON.

The question might be asked: In what does man realize the greatest happiness? Perhaps I would surprise some if I said, work! work of the brain—work of the muscles—that work most fitted for us.

Some sorrows, some griefs, some misfortunes, are drowned in the meshes of work—the work of the brain and the brawn—it is the solace of many, the heritage of all, the nucleus of every success in life; yet some, especially young people, live in dread of assuming a work: some, with the thought that the mind will be

overtaxed, and that it is better to leave it free to take some big, important thing yet unknown; some, in fear the body will give out.

There can be found many of middle age, and older people, who have been constantly expecting, from their youth, to hit upon that particular *work* which would bring to them fame and fortune, but here we find them dropping into the great beyond, having lived without a purpose. In youth their efforts were unstable, purposeless. Early manhood and maturity was equally undefined. Some are afraid. Some have a hope that the rich will signal them from the common herd, and boost them to fame and fortune. Some want to begin at the top of the ladder.

Put all these follies away, young men, and young women, and come to the conclusion that work is what will bring success. You have time on your hands, and, as he is "no respecter of persons," you will have to learn to respect him; for if you don't, the minutes, hours, days, weeks, months and years, will roll by; and, before you are aware, you are in middle life and just where you were at twenty, wandering purposeless, unsettled, drifting. I heard a story once in which an old man told another that "He lived to work." Think of that, "live to work". Remember that "an idle brain is the devil's workshop," that work is the redeemer of civilization, that the workers on earth are those who are the honored ones, the successful ones, whose names are landmarks to our country's greatness.

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### PUT YOURSELF INTO YOUR WORK.

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If you would have your work count for something, put yourself into it; put character, originality, individuality into everything you do. Don't be satisfied to be an automaton. Determine that whatever you do in life shall be a part of yourself, and that it shall be stamped with superiority. Remember that everything you do of real value must have the impress of yourself upon it, and let that be the evidence of excellence and superiority.

You will find that devotion to your work will pay. Superiority of method, progressiveness, and up-to-dateness, leavened with your own individuality, are permanent.—*Success.*

## JOHN NICHOLSON.

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BY ORSON F. WHITNEY.

Intrepid, honest, earnest, true. These four words sum up the character of John Nicholson, as the author has known him by an acquaintance extending through a quarter of a century. Every quality named has been proved in repeated instances, not only in private but in public life. If this man ever feared man, either morally or physically, never to my knowledge has he shown it. The phrase "terribly in earnest" describes one feature of his character. True to his friends and to his principles, true in thought and utterance, he is a hater of hypocrisy, falsehood and deception. Two things, he once remarked to the writer, he wished to have said of him when he was gone—that he never cheated anyone out of a cent, nor robbed a woman of her chastity. Any one who knows the man would be willing to write for him in advance such an epitaph.

A native of St. Boswells, a small village of Roxburgshire, Scotland, where he was born, July 13, 1839, he was the fourth child in a family of seven, whose parents were John Nicholson and Elizabeth Hewison. His earliest recollection runs back to a small hamlet called Carfrae Nill, from which, when he was six years old, the family moved to the town of Kelso, on the Tweed. When he was ten they removed to Edinburgh, the capital. His childhood was passed in comparative poverty, and his opportunities for education were few. One of his vacations was spent in a tobacco factory, where he turned a wheel by striking the rim with the palm of his hand, thus supplying the necessary force to enable the journeyman to twist the leaf into the manufactured product. His pay—thirty-six cents a week—he regularly turned over to his



mother, whom he dearly loved. He left school shortly after reaching the age of thirteen, and engaged as an apprentice to a painter and paper-hanger.

From a boy he manifested a brave and independent spirit, enshrined though it was in a body far from robust. Healthy, active, and even athletic, he was still delicately organized; and yet in his youth and later manhood there was enough iron—and hot iron at that—in his composition, to make it exceedingly hazardous to trespass upon his rights or impose upon anyone to whom he was a friend. A natural foe to oppression, he took little account of odds when he stood up in his own defense, or flew to the rescue of the weak and unfortunate.

I have heard it related how he interfered on one occasion with a big brutal fellow, much larger than himself, who was cruelly beating a comparatively small man. "Stop that," said John, fixing his piercing black eyes upon the bully, who, his attention now diverted, aimed a terrific blow at the courageous youth, who adroitly evaded the sledge-hammer fist of his assailant. But this was not all; young Nicholson was an expert wrestler, and immediately clinching with his adversary and interlocking legs with him, he gave him what was called "the cleek." The fellow dropped to the ground. Three times John threw him, his repeated successes making him appear the aggressor, to an excited crowd of shouting men and screaming women who rushed to the scene. As he arose the second time from the prostrate form of his opponent, the latter aimed a vicious kick at him, and only by the sheerest good luck was he able to dodge the heavy hob-nailed brogan, which, had it hit him, would probably have laid him senseless. Determining to close the incident, he again threw Mr. Bully, and this time the latter's head came in such violent contact with the hard earth that he was rendered unconscious. Meanwhile the little man who was the cause of it all had escaped, and his champion, likewise moving off, looked back to see his late antagonist, surrounded by a curious throng, sitting up, rubbing his bruised head in a dazed, bewildered stare.

But while combative to a degree, John Nicholson was in no sense an habitual "scrapper;" he loved peace, and was tender-hearted as a child. His love for little children, by the way, is one

of his leading characteristics. His mind had a religious bent, a not unusual concomitant even of a warlike disposition. He never doubted the existence of God, of whom he had a vivid impression from childhood. He had a poetic nature, and his intense earnestness, his solemn and at times stern seriousness (though mirth and humor were alternating traits) well became him as a future warrior of the cross. Until he embraced "Mormonism," he never connected himself with any religious body. No other church or religion appeared to him to conform to those which Christ had established. He was fond of writing, and gratified his literary taste, even in youth, by penning correspondence for neighbors who were unable to write. This made him popular with many poor people.

A ray of light struck him when he was about sixteen. One Sabbath day he was passing along a public highway, when he observed two men, one of them addressing a group of people gathered round. The speaker declared that God had raised up in America a Prophet named Joseph Smith, who had organized and established by divine authority the Church of Christ, with all its offices, powers and gifts, as it existed in the days of the Savior. Some of those who heard this were enraged, and hooted and threatened the two men. John Nicholson, on the contrary, was very much impressed, and implicitly believed the testimony. When the preachers retired, he followed them, occasionally going ahead and awaiting their approach, that he might observe them.

Three years later he was sent by his employers to Bingley, Yorkshire, England, to work on a palatial residence called Harden Grange. While there he picked up a pamphlet written by Orson Pratt, entitled "The Necessity for Miracles." He read it through without stopping, and then declared to a companion boarding at the same house, "This is all true." The one addressed made some slighting remark about the "Mormons," to which Nicholson replied, "I do not know about that, but I know this is true."

After he returned to Edinburgh, he met the same man whom he had heard testify to the restoration of the gospel, the latter entering the family home on business. In response to an inquiry, he arose and said, "Yes, I am an elder of the Church of Jesus Christ of Latter-day Saints, and"—stepping toward John—"you shall be one, too." To all explanations, subsequently given, the

youth raised not a single objection, and the good man—the late Robert Hogg, of Morgan, Utah—baptized him on the eighth of April, 1861. He was confirmed the following Sabbath, April 14, by Elder David M. Stuart, who uttered a prophecy concerning him that was signally fulfilled. Shortly afterwards, he was ordained a deacon, and appointed clerk of the Edinburgh branch, and this was soon followed by his ordination as a priest.

Soon after he joined the Church, people that he knew endeavored to reclaim him from his “awful error;” but he readily confounded them, and occasionally insisted upon their admitting themselves in error. The firm will, not to say audacity, of the young convert was once manifested during a conversation with a certain coal agent of religious proclivities, who called upon him. In the course of their talk, John testified to him of the visitation of angels to the Prophet Joseph Smith. The answer was a blunt denial that any angel had visited the earth since the days of Jesus. “If I can prove from the Bible that you are mistaken, will you admit it?” asked Nicholson. The other said he would. He then opened the Bible, at the 22nd chapter of Revelation, and read the eighth verse: “And I John saw these things, and heard them. And when I had heard and seen, I fell down before the angel which showed me these things.” Laying down the book, he asked his visitor to admit his error, but he was silent. Several times he repeated the request, but the man still refused to speak. Nicholson then walked to the door, turned the key, put it in his pocket, and said, “I am at home here, you are not; I will let you out when you fulfill your agreement.” The coal agent surrendered.

In April, 1863, John Nicholson was ordained an elder of the Church, by President George Peacock of the Edinburgh conference. About this time came a request through the latter from Apostle George Q. Cannon, then presiding over the European mission, asking Elder Nicholson to devote his entire time to the ministry. It was also desired that he proceed at once to Leeds, there to labor temporarily until assigned to a permanent field. This call, owing to circumstances, was a severe trial to him, but he forthwith bade farewell to his fellow workmen, and went home to prepare for his mission. His mind was much troubled over the condition in which he would have to leave his parents. His mother was barely re-

covered from a severe attack of inflammatory rheumatism, and was almost helpless; while his father was out of employment. Consequently John had been for some time their chief support. Within three days, however, on April 23, 1863, he was on his way to Leeds, with half a crown (sixty cents) in his pocket, exclusive of his railroad fare.

He had labored but a short time in the Leeds conference when he received an appointment as traveling elder in the Hull conference. While there, persistent activity prevailed, scarcely a week going by without the baptism of believers. At the close of 1863, he was appointed by President Cannon to preside over the Sheffield conference, where he labored with fair success for a year. In January, 1865, President Daniel H. Wells, then in charge of the mission, appointed him to the presidency of the Birmingham conference, one of the most fruitful fields in Great Britain.

One of his experiences in the Sheffield conference may here be related. It was associated with a district meeting held at the town of Whittington, the members of that branch and those of Barrow Hill, about two and a half miles distant, composing the congregation. A mob smashed the windows of the meeting-house, the rocks rattling into the hall, but no one was hurt. They tried to break in the door, but failed. After a while, silence prevailed and the service proceeded. At the close, a number of the brethren had to walk two or three miles to their places of abode, Elder Nicholson among them. A friend on the outside advised them to keep off the main road, as the mob had gone that way to ambush them. They, therefore, went along a narrow cut, with high banks, where trucks were run to and from iron mines. The mob, learning of this, rushed up behind the party, yelling, cursing and pelting them with stones. One of the brethren, struck on the head, was partially stunned, but was assisted onward. At the end of the cut, a pile of rocks was descried, and Elder Nicholson called on the brethren to halt and "give it" to the mobbers. Instead of obeying, they rushed to a neighboring fence, climbed it, and sped for home, with the exception of one, who temporarily stood ground with the elder. The mob, appearing in the open, resumed the rock-pelting process. Nicholson was struck on the breast with a large missile, the blow causing him to gasp audibly, but thanks to



a thick handkerchief in his breast-pocket, he was but slightly hurt. His companion now went over the fence, leaving him alone—the concentrated point of attack. He decided to approach the mob. Walking towards them he rebuked them, telling them they were a pack of contemptible cowards, and ought to be ashamed of themselves. Awed by his fearlessness, they dropped their rocks, and before he could reach them, turned up the cut and vanished from view. He had evidently described them accurately.

The spring of 1866 witnessed his departure from his native land. He had been released by the president of the mission, Apostle Brigham Young, Jr., and appointed to take charge of a company of about three hundred and fifty emigrants, whose destination was Utah. The vessel chartered for them was the *American Congress*, Albert Woodward, captain. It was the last sailing vessel that left Europe with a company of Latter-day Saints; the era of the steam-ship having arrived. They sailed from London on the twenty-third of May, and anchored in New York harbor on the fourth of July. During the voyage a most exciting and remarkable incident occurred, the company barely escaping shipwreck on the rocks of New Foundland; and only escaping, as Elder Nicholson believes, by a direct interposition of Providence. For four days, a dense fog had prevailed, preventing the captain from using his sextant. Nevertheless, he pushed onward, being anxious to make time. While this condition prevailed, he, Elder Nicholson and Elder John Rider, were one day conversing on the quarter-deck, when the last named, who happened to be looking ahead, suddenly pointed in that direction and said, "Captain, what is that?" The captain made no reply; but he acted. In an instant, he leaped to the wheel-house, and having no time for words, struck the man at the wheel a blow that sent him through the opposite door sprawling on the deck. Meantime the captain had seized and was manipulating the wheel, at the same time shouting with the voice of a lion, "All hands aloft to bout ship." This cry was echoed by the first officer, and in less time than it takes to tell it, the rigging was alive with the crew, each man working with tremendous activity. The cause of all the stir was that the ship was sailing directly toward the rocks. It was turned just in time to avert a terrible calamity. What had enabled John Rider to see the breakers ahead, was the sudden lift-

ing of the fog, like a raised curtain, thus disclosing the danger. Few if any of the other passengers were aware of the peril through which they had passed, the captain, a kind-hearted gentleman, having earnestly requested Elders Nicholson and Rider not to inform the people, thus preventing much fear and a possible panic. When the vessel came to anchor, a great fire was raging in New York City, resulting in an extensive destruction of docks, warehouses and shipping. The conflagration presented a striking and awful spectacle to those on board.

The remainder of the journey to the frontier, then in Wyoming, was by steamboat and railroad, and came to an end on the fifteenth of July. Elder Nicholson was now penniless, having spent all his money on the people in his charge, many of whom were without means to obtain indispensable supplies along the way. By request of the brethren, he remained for some time at the outfitting camp, doing clerical work for the emigration, and while there, performed by appointment the marriage ceremony uniting several couples. He left the camp on the seventh of August, in Captain Joseph S. Rawlins' ox-team train, of which he was chaplain, commissariat, clerk and dispenser of medicines. He also acted as arbitrator in all cases of difficulty, and officiated on several occasions as sexton. There were nine deaths during the overland journey, incidents of a most pathetic character.

The company reached Salt Lake City, October 1, 1866. One of the first to meet them was President Brigham Young, who visited their camp on Emigration Square. This was John Nicholson's first sight of the great leader, whose personality and manner much impressed him. "Have you any relatives here?" the President kindly inquired. "None," answered the newly-arrived emigrant. "Never mind," was the cheering reply, accompanied with a benevolent smile, "you have many friends."

*(To be concluded in next number).*

# FUNERAL RITES OF JAPAN.

## TWO PARTS—PART TWO.

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BY ALMA O. TAYLOR, OF THE JAPANESE MISSION.

SHINTO RITES.—The body is taken care of by attendants, who immediately clothe it in a new and clean robe, and cover it over with a quilt. Long, narrow tables, on which are set dishes containing vegetables, salt, etc., cups of wine, vases of sakaki trees, and other things enjoyed by the deceased during life, are placed in the room. Near by, stand sword-racks on which are hung charmed swords to keep away devils. The members of the family visit the dead room each day, for the purpose of placing fresh vegetables and flowers on the tables before the corpse.

On the day appointed for the last rites, all the relatives assemble. The body, small portions of which only are exposed at a time, is washed with hot water that must be brought in a new pail and applied with a new linen cloth. It may be interesting to note here that the Buddhists pour hot water over the whole body, and handle it without much ceremony, the attendants even stripping off their clothing to do the work; but Shintoists, having great reverence for the dead, do not expose themselves in the presence of the corpse, which is only wiped with a damp napkin. After this cleansing, the body is taken into another room, where it is laid upon the pillow stuffed with rice husks, which is placed under the head, and the face is again carefully washed with hot water and covered with a clean napkin. The new clothes underneath are then made to replace the old, and straw sandals are put on the feet. Lifting the body carefully, by taking hold of the corner of the quilt, it is raised and tenderly laid in the coffin,

which, in this instance, is the length of the body. Shinto burial cases resemble those used in Europe, but are much simpler and plainer than the modern casket of the West.

The writer had the privilege, some days ago, of seeing the funeral of the late Admiral Saigo. The arrangements were according to military etiquette, and the rites were Shinto. The procession and ceremony at the grave were grand, elaborate and impressive, but the casket containing the corpse was decidedly plain and inelegant. It was made of hardwood, square corners, without molding, carving or ornament; in fact, it resembled a smoothly-planed but unpolished outside box. A covering made of black broadcloth fitted over the top, and hung down the sides like the canvas cover of an embalmer's satchel. Pine is the wood generally used in the construction of present-day burial receptacles; but stone is occasionally employed, and copper has been seen two or three times. Clothing and many other things, including a black cap, wooden tablets, anciently used as notebooks, fans, swords, stillettoes, and daggers, are placed in the coffin with the body. This is a very practical point which characterizes the funerals of Japanese only. Evidently the old Shinto priest, seeing the pride and vanity of the woman in life, did not want to deprive her of her most cherished possession even after death; so, in preparing the funeral rites, ordered that looking-glasses should be put into the coffin with her. All is then overspread with a clean quilt. The corners are stuffed with cotton and wool, and the lid fastened on. The casket is then raised, and set on two benches, one under each end. Other benches, on which wine, biscuits, salt, and water are arranged, are brought and placed in position at the head of the coffin.

The relatives, priests, and immediate friends, occupy the space in the room where the corpse lies. They sit on the floor, as chairs are not used in any but a few houses that have been erected by natives who have spent much of their life abroad in western countries.

The opening feature of the services is the ceremony for the soul of the dead. Special preparations are made for this rite, the object of which is to detain the spirit in the house during the performance of the religious services. A little stand about one



and a half feet high is brought into the room. Near the coffin is a platform on which a little house of beautiful design has been erected. This is called "The abode of the spirit." On the right of the house, a bowl of salt is placed, and on the left is a projecting board upon which the spirit is supposed to alight before entering the abode prepared for its reception. Within the spirit-house is a still smaller structure, so small, indeed, that it can be taken out through the front door of the one that contains it. This is called, "The resting place of the soul." On the right is another platform and structure, similar in shape and size to "The abode of the spirit," and, like the other, is surrounded by sakaki trees, and adorned with silk ribbons. This building is prepared for the exorcising of evil spirits.

The hour for the services having arrived, the ceremony is commenced by the officiating priest, who occupies the position of exorciser. Advancing slowly to the little house, he, in tones that are sufficient to cause the fiery lakes of Hades to lose their heat, and the powers of Beelzebub to pass away, adjures the evil spirits to depart. The onlookers, gazing steadfastly at the priest, listen as though the retreating steps of Satan's emissaries could be heard, and when the exorcism is finished, they offer humble obeisance. Another priest then goes forward, and, taking a branch of sakaki, he waves it above the heads of the people to purify them and the chamber from the evil influence that had before prevailed. The director of ceremonies then takes out the inner part of the spirit-house, and sets it upon the little stand previously brought into the room. Here two dishes—one containing salt water, the other empty—are placed beside it, and, after certain rituals, the smaller house is replaced in the larger one. It is at this point that the spirit is supposed to descend and make its home therein.

The next ceremony is for the repose of the soul. New flowers and food are brought. The chief priest goes up to the sacred edifice, stands statue-like for some seconds, clasps his hands four times and withdraws. All the members of the family do likewise; and while to the mortal ear the sound is not at all musical, yet, like the strains of a lullaby, it closes the eyes of the soul in sweet repose.

There is still one more rite. Fresh flowers and edibles are

again brought. The director of ceremonies offers an oration, recounting, as usual, the principal events and illustrious deeds in the career of the honored dead. Prayers are recited by all present, and each mourner, arising, lays a branch of sakaki, with little strips of white paper attached, upon a small table set before the casket, and with a low bow retires. This is a most beautiful and impressive rite. At the funeral of Admiral Saigo, this part of the ceremony was enacted at the cemetery. Before being taken to the burial plot, the casket, mounted on a gun carriage, was drawn by a company of blue-jackets into a large marquee, where special ceremonies peculiar to the funerals of military and naval men, were observed; after which came the presentation of floral tributes. Representatives of the emperor, empress, princes of the blood, and army and navy, each accompanied by an attendant, drove up in carriages, and, as they passed one after another along the avenue of approach to the principal marquee, where they laid their silent tributes upon the casket, the priests played a funeral wail. Their flutes seemed in tune with the sadness of the bereft hearts; for, like the mournful, bleating cry of sheep, that comes from a distant hill, the notes filled the air with a lone and melancholy sound. The members of the family next stepped up to the bier, and bowing low, each left their boquets alongside of those already placed. Then the public, led by marquises, counts, and ministers of state, showed similar honor to the dead admiral, till the casket and carriage were completely buried in a bed of flowers. During the entire service, there was not a word spoken above a whisper. All, out of the thousands who had come from every part of the capitol city, seemed charmed with the solemn scene—the silence was, indeed, a silence of the tomb.

The pall-bearers, and all attendants at Shinto funerals, are dressed in white. Six or eight of these enter the house and carry the the coffin out, and put it in the bier, which is built the same as the Buddhist's, except that it is longer, to accommodate the western-shaped burial case.

The order of the procession is as follows:

1. Men who clear the way—often soldiers.
2. Torch, broom and flagbearers. (The flags at Shinto funer-

als are red and white, and, unlike the Buddhists', have no writing on them.)

3. Relatives or friends, who occupy positions near the front, to keep order.

4. Servants carrying sakaki trees. (This is the sacred tree of Shinto.)

5. Secular assistants at the ceremonies.

6. Two men carrying a wooden box containig fruits, flowers, etc., to be used during the ceremony at the grave.

7. Attendants bearing offerings that are also used at the burial service.

8. Musicians walking two abreast.

9. Second group of flag and torch bearers.

10. Two relatives, peculiarly dressed.

11. The vice-director of ceremonies, his attendant, and two priests.

12. Relatives carrying artificial flowers.

13. Attendants carrying a second sakaki tree.

14. Mourners, bringing bows, swords, arrows, and halberts.

15. Coffin—two mourners riding on either side.

16. Servants, bringing benches which supported the coffin in the house.

17. Director of ceremonies, accompanied by two attendants, and preceded and followed by two priests.

18. Two relatives who have had special arrangements to look after, during the funeral.

19. A servant carrying temporary wooden head-boards.

20. Third group of torch and flag bearers, followed by male and female attendants.

21. Relatives and friends.

22. Two rear guards.

All, except broom, flag, and torch bearers, attendants, and servants, ride in rikishas. Carriages are occasionally seen, but it is only at the funerals of wealthy or noted men that these conveyances are brought into use.

It is needless to remark, that such an elaborate procession is extremely impracticable, as well as being an extra burden on those in charge of the funeral arrangements. And it is gratifying to

note that such superfluity at the obsequies of the dead is rapidly coming to be looked upon with disfavor.

At the cemetery, a shed is erected over the grave, somewhat after the style, but smaller than the ancient *moya* or mourning house. As the procession approaches, the attendants, who have awaited its arrival, light large bonfires outside the shed. The vice-director of ceremonies enters the *moya*, and causes the coffin to be set on a table in the centre of the oblations. The reading of a prayer is the extent of the spoken ceremony. The coffin is lowered into the grave, which is about twelve feet deep, by means of pulleys and ropes attached to poles arranged in the shape of a cross-horse. In the absence of these things, the lowering is accomplished by eight men. Often sentiments inscribed on wood are placed on the top of the case before the body is let down. The dirt is then thrown in, great care being taken not to allow the falling earth to resound upon the chest. The mourners retire. The grave diggers fill up the grave, putting in a temporary head-board, and covering the mound over with sward. The benches that were brought from the house are arranged around the grave, and vegetables and other materials are set thereon. Around the outside of these, many of the large floral designs are set in circular form. These boquets are very large, and look very odd to the eye of a foreigner. The stems of the flowers and green shoots are long enough to be arranged to a bamboo stick, about six feet long and two or three inches in diameter. Many hundreds of the choicest slips are used in one boquet, which, when finished, resembles in shape a young pine tree, and is so heavy that it requires some little effort for a man to carry it from the home of the deceased to the burial grounds. In rare instances, a bamboo fence is hurriedly erected around the burial plot. On the outside of this, flags are hung, and, on the inside, lanterns are lighted every evening.

When the mourners return from the cemetery, certain priests and relatives who have stayed at home to purify the house by prayers and other religious performances, meet them at the front door, and give them water with which to wash their hands, and mouths before coming into the house. Salt is also sprinkled over them, so that they might be cleansed from all defilement re-



sulting from association with the dead, or evil influences encountered at the grave.

This completes the Shinto funeral; and complicated as these little more than ordinary rites may appear, yet the extremes to which this religion, coupled with the state ceremonies, can go, even at the present day, in the case of imperial funerals, is appalling. The following extract from Chamberlain regarding the \$7,000,000 funeral of the empress dowager, who died in 1897, will give an idea of what superstitious and, to the foreigner, mirth-producing observances are characteristic of the obsequies of those belonging to Japan's royal family. Chamberlain says: "Never, perhaps, was funeral pomp more elaborate than on this occasion, which, from first to last, occupied several weeks—for the actual interment was only the last scene in an extraordinarily complicated set of observances. The procession was two miles in length, the final ceremony lasted over twenty-two hours, during all which time imperial princes stood or walked almost barefoot in the snow without eating a morsel of food. An ox-wagon, with wheels purposely built so as to creak mournfully, bore the elaborate coffin in which the body lay preserved in vermilion. Three oxen drew it, harnessed in single file,—the leader, jet-black, the next, dun color, with black flecks, the third, spotted white and black, with a white star on the forehead and four white stockings,—all this in accordance with ancient use. The actual grave-diggers were habited as birds with black wings, because for these, being devoid of reason, there could be no sacrilege in perching upon an empress' tomb. All sound of music was hushed throughout the land for the space of a month, the schools were closed a week, and thousands of criminals liberated. The court itself suspended all festivities for a year."

In giving the above account of Japanese funeral rites, there has been no desire to slight the undertaker, or depreciate the position he occupies. According to the western idea, there are no undertakers in Japan. They are simply merchants who take contracts to furnish the articles necessary for funerals, and men to do the manual work; just as a furniture man would take a contract to furnish a house, or a florist to decorate it. He knows no art,—except the art of charging good prices for his

goods. He has never heard of embalming, and does not care how rapidly the disease germs spread their terror, so long as they don't take their abode with him. Over his business is hung the sign, "Articles Necessary for Buddhist and Shinto Funerals Furnished." On the top of a certain undertaking firm's place, there is a clock made in the shape of a Buddhist bier, and the people who pass along the street, hearing the bell that tolls the hours, wonder

How long, ere such a knell  
Shall summon them to heaven or hell.

Corresponding to the Undertakers' associations in America, are the Funeral Reform societies of Japan. These aim at uniformity, and are striving to provide dresses and other articles made according to the latest and most convenient styles for the funerals of the dead. Often one of these societies actually performs the work of an undertaker, providing everything required to carry out a business properly. With the spirit of reform working within, and the powerful influence of Western thought and method, in connection with the steady but conquering march of Christianity exerting itself on the outside, the present system of burial is destined to be engulfed by the more enlightened means employed in the foremost of all civilized lands—America.

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### THE VIOLET.

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Dainty, pure, the violet,  
Grows in sylvan shades;  
Under moss and grasses wet,  
In lone-sequestered glades.  
Wild-wood air sweet fragrance breathes,  
Ne'er exposed to sun;  
Shadowed by o'erhanging leaves,  
Where babbling brooklets run.—LYDIA D. ALDER.

## TALKS TO YOUNG MEN.

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### V.—HABIT AS RELATED TO CHARACTER.

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But, after all, it is almost as important that you should form the habit of reading in your young days, as that you should know what is best for you to read.

*"How use doth breed a habit in a man."*—SHAKESPEARE.

What you get used to by constant repetition, up to your twentieth year, will be pretty sure to remain with you as a habit the rest of your lives. I had a good friend who told me, when I was fourteen years of age, that if I would refuse strong drink for the next six years, there would be little fear that I would ever thereafter care for liquor, or become a drunkard. At that time, I was very fond of liquor, and, in one of my serious moments of reflection, I saw where it might lead me, and told my friend that I feared the results. It was then he told me how to avoid danger. I followed his advice, and liquor is no temptation to me now. But my habit was not formed without severe training of my will, without strict and frequent repetitions of self-denial. My friend understood the power of habit, and I learned that habits are formed as well by the repetition of denial as by indulgence.

*"Every action, every thought, every feeling, contributes to the education of the temper, the habits, and understanding, and exercises an inevitable influence upon all the acts of our future life."*—SMILES.

It is a good thing to read good books. How can this habit be formed? By reading a good book, and then by reading another; and thus by action of the will repeating until you form a habit, which is a "second nature," that, once formed, you can

never wholly overcome, any more than you can your natural desire to eat and sleep. It is a bad thing to drink liquor, but by indulging once, and repeating, you soon form an evil habit that can not readily, if at all, be overcome; but by denying your appetite, and constantly repeating that denial, you also form a habit that will prove a powerful aid in the formation of a good character.

*A beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues and pictures; it is the finest of the fine arts.*—EMERSON.

How, then, are habits, good or bad, formed? By the repetition of actions. Good deeds and behavior tend to good habits, and these are the foundation of good character. Every young man is in duty bound to aim at reaching the highest standard of character: to be rich in spirit, great in true honor, the most virtuous, the most truthful, the most upright, the most honest, and the most persevering in the path of duty. These desirable ends can not be reached without diligent effort, constant self-watchfulness, self-discipline and self-control. But with a strong spirit, a determined will, and an upright heart, habits may be formed that will surely lead to success in the attainment of these ends.

*"All habits gather by unseen degrees,  
As brooks make rivers, rivers run to seas."*—DRYDEN.

But all this may appear to be beyond the reach and understanding of the average boy. How will the simple surroundings of the average boy enable him to form habits that will lead to such great results? Ability to form habits is one thing in which all men are as near equal as they can be in anything. Habits are personal, and no one is much more favored than another in the possibility of their formation. If anything, a condition of poverty is perhaps more favorable to the formation of good habits than riches, or favorable financial surroundings. Nothing stands in the way of the country lad forming habits that are just as good as those of the city lad; and, on the contrary, there is little in the city, even with its numerous vices and temptations, that the country does not produce in one form or another. There is nothing to hinder a boy determining to be prompt, to be always on time. A determination to be prompt in all your affairs will soon distinguish



you, and make you beloved by all your associates. "That boy is never late," will be a wonderful recommend to you. Are you careless in this regard, then change your habit of "always late" to "always on time." Or better still, form the habit of promptness.

Keep your word. That is another habit that some young men seem not to value. "Did John say he would pay you today?" "Yes." "Well, you will be paid, then." Such a reputation for veracity is better than much money, and is one of the most important elements of success. But what shall be said of the habits of industry, self-control, of the power of governing the temper, of temperance and the thousand virtues of the sermon on the mount? By the exercise of a strong will and a determined effort they may become traits in the character of every young man.

*"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another."*—Col. 3: 8, 9.

In this warning, Paul names some of the bad habits that are to be overcome, or, better, never formed. Keep in mind that it is perhaps easier to form evil habits than good ones, and steel yourself against taking the first bad step. That is much easier than to avoid a repetition of an evil deed, when once it has been done. It is also much easier to do right voluntarily, and because of a love of the right, than to be compelled by others or by our circumstances. An eastern publication illustrates this: "Under old business methods a young man who sought employment in some great house must appeal to his friends for 'bonds.' Today he must appeal to a guaranty company; and the first question asked him is, 'Do you gamble?' The second is, 'Do you drink?' If he cannot answer 'No' to each, and back up his reply by the evidence of his friends, he may pound stone, but he cannot handle cash. The Sunday school has now a powerful assistant in the packing house and the bank. The area in which a young man may sow wild oats is being narrowed every year, and the young man who 'must have his fling,' may have it out on the levee, but not in the business marts. Fathers and mothers, sad to say, do not send detectives to the race track to see who is betting on the horses there, but the bond companies do; and many a young fellow who sneered at his mother's tearful entreaty has listened very

humbly to the words of the president of the company which holds his future in its hands."

*It is not an uncommon thing to see men of the very best qualifications driven to utter ruin by some evil habit, or a combination of such habits. Without good habits no young man has the least right to expect to succeed in any business he may undertake.*

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## THE PROPHET JOSEPH HEALING THE SICK.

BY C. L. WALKER, OF ST. GEORGE, UTAH.

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[When the Saints first settled in Nauvoo, much sickness prevailed, owing to the unhealthful conditions of the place, but many of the people were, in the summer of 1839, miraculously healed by the power of God. The Prophet Joseph Smith, with leading elders, went from house to house administering to the sick who were raised from their afflictions to health and strength. The writer has taken his inspiration from these historical facts.—EDITORS.]

He, a man of noble mien, whose stately step,  
 Majestic, scarce seem'd to touch the earth,  
 Sped on as with winged feet of Mercury,  
 Whose flights erratic o'er Olympian heights,  
 Scan'd Jove in council with the Deities—  
 His stature, towering full six feet or more,  
 'Pear'd like a model fit for sculptor's tool;  
 His poise of frame, as on he sped, looking  
 Not back at weak ones far behind, who note  
 His regal stride, and musingly wonder  
 At his endurance, more than human;  
 Buoyed up as by some power invisible,  
 He halted at the hovel door, which swung  
 With creak incessant to the river-wind;  
 And viewed the plague-struck inmates lying there,  
 With eyes compassionate—then, stretching forth  
 His hand to the form emaciate, said:  
 "Arise! and be thou whole: in Jesus' name"—  
 'Twas done—and by the power of God, he  
 Touch'd them all, and all arose forthwith—  
 And wond'ring gazed on mortal man  
 With power divine invested.

## SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

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### *Now for a Trip Around the World.*

A short time ago the directors of the great railway corporations of continental Europe met in Paris for the purpose of making up a through train service that would leave at stated periods for a run all the way from Paris to Pekin. At present, the trip is made by way of the Suez Canal, and requires from thirty-two to thirty-three days. The railroad officers propose that the journey shall be made in eighteen or nineteen days. It was also decided to enter into arrangements with American railroads, and Pacific and Atlantic steamers, to issue round trip tickets from New York to Pekin, permitting people to go by way of the Pacific ocean, and return by the Trans-Siberian railroad and Atlantic steamships, or *vice versa*. Circumnavigating the globe will soon be a commonplace affair. No doubt, we shall soon be running cheap excursions around the world.

### *Necessity the Mother of Invention.*

The recent coal strike, and the great coal famine throughout the East, have given rise to the preparation of coal briquettes which are in very common use in different parts of Germany and France. These briquettes have not been used in the United States for the reason, no doubt, that coal was so cheap that men did not think it worth while to prepare them.

In the anthracite regions of Pennsylvania there are mountains of coal dust heretofore considered valueless. When the coal famine was on, men began at once to experiment upon a means of

using these great quantities of coal dust, especially as the fact was recalled that the coal dust of Germany is used in the preparation of small coal bricks. With this dust, certain quantities of oil, and distilled products of coal, have been mixed, and the mixture subjected to high pressure.

It is now discovered that these bricks have a great heating power, that they give off little or no smoke, and that there is but little waste in the ashes. The heat is said to equal that of the best anthracite coal, and the cost of manufacturing is but one dollar per ton. This invention will save millions out of what has been considered a waste product of coal, and thus bring some good out of what has been considered one of our greatest calamities from the standpoint of human suffering.

#### *The Negro Question in the South.*

The negro question in the Southern states is again agitating the country, by reason of the appointment of Dr. Crum as collector of revenues for the port of Charleston, and the closing of the post-office by order of the President of the United States at Indianola, Mississippi.

Mrs. Cox had held the office of postmaster for some time. Recently, she was waited upon by a number of citizens and urged to resign. This she did as a consequence of being so annoyed and persecuted that it became impossible for her to discharge the duties of her federal office. Thereupon the Postmaster-general, with the approval of the President, declined to accept her resignation, and ordered the office closed. The people of that small town are now shut off from postal communication with the rest of the world.

Strong protests are made against Dr. Crum as the collector of revenues, and every effort has been made to prevent his confirmation by the United States Senate. Dr. Crum, it is said, is seven-eighths white, and a man eminently qualified to fill the office to which he has been appointed.

It is said that there are actually fewer colored federal office holders in the South now than there were under President McKinley's administration. The objections and protests against the attitude of President Roosevelt are doubtless due to the fact that, in the beginning of his administration, every promise of concilia-



tion and harmonious understanding was held out to the South. President Roosevelt appeared to them as the fore-runner of the complete ascendancy of the white man in the South, and the strong protests of the Southerners are doubtless due, in some measure, to the disappointment they feel in what they consider his change of attitude.

#### *Canada and Wheat.*

Western Canada has almost come to be synonymous with wheat. There is a belt four hundred miles north and south, and nine hundred miles east and west, that is peculiarly suitable for the growing of wheat. Into this enormous grain belt, within the last few years, something like one hundred thousand people have migrated, principally from the United States, from Kansas, Nebraska, and the Dakotas. The Latter-day Saints have contributed five thousand of this number. The first half of last year, twenty-five-thousand people went from the United States into Western Canada.

A few years ago, this vast country was termed a wilderness, for the reason, first, that it was little known; and in the next place, because it was the policy of the Hudson Bay fur traders to keep the world in darkness respecting one of the most fertile countries in the world. This great wilderness produced, in 1902, seventy-five million bushels of grain, and it will only be a few years, if the present emigration goes on, before Western Canada will produce more than two hundred and fifty million bushels. In Manitoba and the North-West Territory, there are two hundred and sixty million acres of land awaiting the touch of the plow. If a line were run north through Winnipeg more arable land could be located west of it than can be found today west of the Mississippi river, in the United States. It seems remarkable that some of the best of this wheat-land is located three and four hundred miles north of our colonies in Alberta. We had almost come to look upon those northern lands as within the Arctic circle, and wholly unfit for agricultural purposes.

But northern lands have long summer days, and the solar light, rather than the heat, seems to be necessary for growing grain. We had always supposed that it was the sun's heat that

caused the wheat to grow. Experimenters deny this, and say it is the light more than the heat. The railroads in that country, for the past two years, have not been able to handle the output. As soon as the wheat can be harvested, especially in Manitoba, it is sent at once to the Atlantic coast and shipped to Great Britain.

Last fall, when I was traveling through the country, I was interested, and somewhat amused, by the announcement that our train might be held up any moment by the farmers who were taking matters into their own hands, and shipping grain on their own account, when the railroad failed to furnish the necessary cars. In one of the towns of Manitoba, a freight train had been stopped and the engineer compelled to place the cars in a position where they could be loaded with wheat, and the agent was forced to furnish bills of lading. The farmers then ordered the engineer to pull out for the Atlantic seacoast. The matter was taken in good part, and their demand, in this instance at least, complied with. It is only a question of a few years when Canada will be the granary of the British empire.

#### *The Panama Canal Treaty.*

After considerable delay in the negotiations between this country and Colombia, and the French company who had begun the construction of the Panama canal, a treaty has been entered into between the executive departments of Colombia and the United States. It is believed that the treaty, as it now stands, will be adopted by both countries, and its terms, therefore, are of general interest to the people of the United States.

The treaty is a compromise, as treaties generally are. Colombia wanted a rental of \$650,000 a year for the franchise of a water-way, and a zone of country six and a half miles wide through which the canal would run. The amount finally agreed upon is \$250,000 a year. This payment is to begin at the end of nine years, as it is believed that the canal will be in operation by that time, although fourteen years is the time given for its construction. Besides this yearly rental, this country is to pay Colombia ten million dollars, as soon as the treaties are ratified. These sums of money will certainly be a great financial aid to this small South American republic. The treaty guards carefully the terri-

torial interests of Colombia, and disavows altogether any intention on the part of this country to annex any of its territory.

The treaty cannot be finally ratified until perhaps the latter part of March, or the first of April. Colombia has to elect a new congress which does not open till the commencement of March. The fact that there is a faction in the United States that prefers the Nicaragua route, will discourage any effort on the part of a Colombian congress to hold this country up for a large amount of money.

A decision by this country to construct a canal by the Panama route will practically shut out all possibilities of any other isthian canal. If the Nicaragua route had been selected, there would always have been more or less agitation on the part of European countries in favor of a Panama canal, especially if the canal constructed at Nicaragua proved to be a paying enterprise.

#### *The Venezuelan Troubles.*

After the acquiescence, on the part of President Castro, to yield to the demands of England, Germany, and Italy, and after these countries had accepted the friendly suggestion of our country to arbitrate the question of Venezuela's indebtedness, preparations began for the adjustment of European claims. The blockade, however, that these countries had established continued until the thirteenth of February, when Britain and Germany ordered it raised, and it has given rise to some agitation, and to no little criticism especially respecting the action of Germany.

In the latter part of January, the country was very much agitated over the announcement that a German warship had bombarded the small Venezuelan fort, San Carlos, at the entrance of Lake Maracaibo. The circumstances that led up to this bombardment are not fully agreed upon. The facts generally accepted are that the *Panther*, a small German warship, undertook to enter the port either to get a small uncaptured Venezuelan gunboat, or to tighten the blockade. The Germans contend that the first shot was fired by the Venezuelans from fort San Carlos, and the Venezuelans declare that the *Panther* fired first upon the fort. At any rate, the *Panther* was compelled to retreat, but was afterwards joined by two large ships, the *Vineta* and the *Falke*. These ships pro-

ceeded at once to destroy the fort, and also a small fishing village. It is said that the blockade was so vigorously enforced that twelve fishermen, on a little island near the fort, starved to death. What ever the actual facts may be, the general sentiment throughout the country was against Germany. In England, Germany's action was thought to be unnecessarily severe, and some of the English papers proceeded at once to give this country assurances that Germany's conduct was not approved by England. The *St. James Gazette* said: "The Americans will understand that the German proceedings are as little approved by the British nation as by themselves."

About the time of this bombardment of San Carlos, United States Consul Bowen arrived in this country, bringing with him credentials or authority to act as Venezuela's representative in the settlement of the obligations of that country with European nations. His proposition was to give all the creditors of Venezuela thirty per cent of the customs received at the two principal ports, Puerto Cabello and La Guayra. The offer was declined by Great Britain and Germany, on the ground that it included the stipulation that other creditor nations were to share alike in the payment. England and Germany had been at some expense, and at some hazard, to compel the Venezuelans to yield, and considered themselves entitled to preferential treatment. France was strong in her objection to this demand, contending that it encouraged war-like methods, rather than peaceful ones. The other creditors were France, Holland, Belgium, Denmark, Sweden, and the United States.

Consul Bowen's reply that he would call the other creditor nations together, with a view of securing a protest against the demands of England and Germany for preferential treatment, was somewhat shocking to English diplomacy, and for a while it looked as though England and Germany would have nothing whatever to do with Bowen, in further efforts to adjust their claims. There were two reasons why Consul Bowen was not so easily thrown over-board. One was that while he represented exclusively Venezuela, and not the United States, yet the fact that he was a United States Consul turned the sentiment of this country in his favor, and that sentiment would resent vigorously what it might



consider imperious treatment of one of its citizens by England and Germany. The other reason why it was not desirable to cut off further negotiations with Mr. Bowen was the fact that an alternative would arise, and that alternative would carry the case before The Hague tribunal.

This tribunal is a sort of an international court composed of representatives from all the leading nations, and it was not likely that England, Germany, and Italy would get any preference at its hands. Besides, Venezuela would put in counter-claims, and the demands of the nation creditors would be exposed in details to the civilized world. Some of these demands are said to be of the most extravagant character. If so, they would undoubtedly be cut down. It would, therefore, be a wiser policy to confine the question of how the claims were to be paid than to admit into the controversy what the claims are. From present appearances, a compromise will be reached by which England, Germany, and France will receive all the customs from these ports for a short time, and then the other nations will be permitted to come in and share alike.

In the interest of a friendly sentiment between this country and Germany, especially, it was very desirable that the blockade should be lifted as soon as it was. The severity of the blockade was felt most by Europeans, and especially by those at Caracas. The Europeans there do not take so kindly to an exclusively native diet with which they must content themselves, while foreign products are shut out of their markets. An incident illustrating the feelings of German residents at Caracas is given in their refusal to accept the invitation of the captain of the warship *Gazelle* to take dinner with him on board the ship, in honor of the Emperor's birthday.

The American people, however, have shown considerable neutrality and conservatism by their impartial and deliberate attitude, in the midst of a controversy that naturally enlists their sympathy because of the Monroe Doctrine, and because there is a tiny power on one side, and two of the greatest nations of Europe on the other.

## EDITOR'S TABLE.

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### AN EPISTLE ON ETHICS.

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If it were in good form to project "don'ts" at the young men of the Church, I should head the list with what is a very important one: "Don't meddle with other people's business; mind your own."

The "Mormon" creed: "Mind your own business," is a good motto for young people to adopt who wish to succeed, and who wish to make the best use of their time and lives. And when I say young people, it includes as well aged and middle aged men and women.

Let it be remembered that nothing is quite so contemptible as idle gossip. Byron said a good thing when he put into the mouth of Don Juan these words:

In fact there's nothing makes me so much grieve  
As that abominable tittle-tattle,  
Which is the cud eschewed by human cattle.

How idle to go about whispering mysterious words here and there—words often without foundation in fact, but uttered with injurious intent, and perhaps with the idea of creating for the whisperer some imaginary respect, because of his supposed possession of special knowledge! But such action seldom bodes good, or sets upon the round of human lips sentiments of appreciation for the excellent, the beautiful, and the true, in a brother, neighbor, or friend. Such gossip and meddling constantly hold to view the defects of its subjects, and the scandals that are born fly as upon the wings of eagles. To be thus engaged is a positive injury, also, to the person so employed, because by constantly holding the defects of others in his own mind, he ruins his own ability to see and appreciate the virtues of his fellows, thus stifling his nobler self.

It is so very much better for a person to strive to develop himself by observing all the good points he can find in others, than to strangle the growth of his better self by cherishing a fault-finding, sullen and intermeddling spirit. The scriptures support this thought. The great Psalmist says in substance in the fifteenth psalm: "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, shall abide in the tabernacle of the Lord, and never be moved." To abide in the tabernacle of the Lord is to enjoy his Holy Spirit. Now, he that taketh up a reproach against his neighbor is in great danger of losing the Spirit of the Lord. "But my neighbor has done this, that, or the other that is forbidden by the law or the Church, or good usage, why should I not set him right?" says one. Let that one ask himself: "Is it my business?" The answer will suggest itself: If it is not my business, let me be wise enough to mind my own business. For "he that refraineth his lips is wise, and he that uttereth a slander is a fool"; and, further, the Lord declares through the Psalmist: "Whoso privily slandereth his neighbor, him will I cut off."

But with all these warnings, and with the constant drilling into our ears of the virtue of minding our own business which was early a characteristic of the "Mormon" people, and which is so yet, thank God—there are still persons among us who delight in meddling with others' affairs, setting forth idle tales about their neighbors, and seeking to create strife and turmoil among the people. They are loath to lead out to do anything themselves, but are constantly worrying about what others do, and how they do it. They are ever alert for the disagreeable, and seldom see good in anything, or behold virtue in the motive of anyone.

Such a spirit should be avoided, and especially by young men and women, who should rather seek to cultivate magnanimous, charitable, and loving thoughts towards all. We meet in others just about the sentiments we entertain of them, and are paid in return with much the same coin that we circulate. Our duty, then, is to surround ourselves with an atmosphere of kindness and consideration for our fellows. Such a course will prove favorable to all that is best in us, and will produce a like effect upon all who come within the circle of our influence. It will, besides, and best

of all, insure us the good will and Spirit of our Father in heaven, thus enabling our souls to broaden, expand and develop.

Let it be the aim of the Saints to cultivate the spirit of generosity and good-will, such as was exemplified in the life of Christ, and proclaimed when the angels heralded abroad the message: "Peace on earth, to men good will," and which has been reiterated in the modern restoration of the gospel. Watch constantly for that which is worthy and noble in your fellow man. It makes a person better to see and speak of good in his neighbor; while there is unbounded delight in observing the effect that a few words of appreciation and encouragement have upon men, women, and children with whom we associate. Let those try it who really wish to get the genuine sweets out of life.

The meddler, the gossip, the fault-finder, on the other hand, soon ruin their own capacity for observing the better side of human nature; and, not finding it in others, search in vain for its influence in their own souls.

There is a wonderful field in the organizations of the Church for the cultivation of all the virtues of the human heart. It is the business of every officer and member of the Church, and of her associations and organizations, to lead out in doing good; to stand first in serviceable practices in the gospel's atmosphere of sunshine and peace; to lift up and not to cast down; to encourage and not to repress; to dispense joy, and to drown sorrow; to refrain their lips from slander and backbiting, and, by sweet temper and kind words, to unfold the better side of human nature; to mind their own business, and not to unduly criticise, nor to find fault, nor to delight in tale-bearing, scandal, envy, and gossip.

This advice heeded, our social ethics would soon show wonderful improvement; happiness, beauty of disposition, love, and moral cleanliness, would increase among the Saints; the Spirit of God would delight to dwell in their midst, and the best qualities of the people would unfold and develop like the rose in the warm sunshine of June.

JOSEPH F. SMITH.

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### "MORMON" DOCTRINE IN CONGRESS.

The Senate of the United States sometimes suspends its regu-



lar business to enable its distinguished members to pay proper tribute to their associates who have passed to the great beyond. On January 30 of this year, respects were paid to the memory of the late Senator James McMillan, of the state of Michigan, who had died suddenly, aged sixty-four years. On this occasion, a leading New York senator, in the course of the eulogy of his dead comrade, gave a very short, practical sermon on faith and works. His is so unlike the generally accepted idea of momentary salvation held by the Christian world, and so very like the doctrine of the Latter-day Saints on this subject, preached for more than seventy years, that it is worthy of record. He said:

In all ages the question has constantly recurred, In what manner, if the choice were left to us, would we prefer to die? The prayers most churches, all over the world, offer on every Sabbath day is the petition to preserve us from sudden death. That is based upon the theological dogma that the sins of a lifetime can be forgiven, and salvation secured by a death-bed repentance. Without desiring any controversy, I cannot help believing that in the bookkeeping of heaven there is a debit and a credit account which can only be balanced by works as well as faith—deeds as well as professions. So I count most happy those who escape the agonizing scenes so often recurring, and so painful at death, of parting with those we love.

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## QUESTIONS AND ANSWERS.

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### *Ratio of Representation.*

What is a Congressional District, and what is meant by ratio of representation?

By ratio of representation is meant the proportion or number of people out of the whole population of the United States who are entitled to have a member in the House of Representatives. A Congressional district is a division of a state having this number of people. This ratio of representation has been changed every census, or every ten years, since 1800, when it was 33,000, the

same as at the first census in 1790. In 1810 the ratio was 35,000; in 1820, 40,000; in 1830, 47,700; in 1840, 70,680; in 1850, 93,423; in 1860, 127,381; in 1870, 131,425; in 1880, 151,911; in 1890, 173,901, and in 1900, the present ratio, or the ratio for the next House of Representatives, is 194,182. Utah has only one Congressional District, and only one Representative, because, her population in 1900 being only 276,749, she lacked 111,615 people to entitle her to form another district and elect another Representative.

#### *Population of Utah.*

How many times has the census been taken in Utah, and what is the present population?

The first census in Utah was taken in 1850, three years after the arrival of the pioneers. The population then was 11,380; in 1860 it was 40,273; in 1870, 86,786; in 1880, 143,963; in 1890, 207,905; in 1900, 276,749.

#### *Dowie and "That Prophet."*

In Chicago our elders meet many followers of John Alexander Dowie, who styles himself "Elijah the Restorer." His adherents contend that he (Dowie) is "that prophet" spoken of by Moses in Deut. 18: 15, 18, 19, and mentioned again by Peter in Acts 3: 22-24—when looking forward to the time of the "restitution of all things," as the one to prepare the way of the Lord. To which also agrees Malachi 3: 1. The Book of Mormon (I Nephi 22: 21; III Nephi 20: 23) presents us the fulfilment of Moses' prophecy in the person of Jesus Christ.

Acts 3: 22, 24 does not seem to be convincing with regard to establishing the fact that Christ was "that prophet," or that he fulfilled the prophecy at the time he lived on the earth. The prophecy seems to point to some prophet that should arise at the time of the "restitution" (verse 21). John 1: 45 does not, of course, prove that Christ was "that prophet," because Moses wrote of Christ in other parts of his writings. The Jewish people understood that Christ and "that prophet" were two different persons. (John 1: 20-25.) Can Book of Mormon testimony in this matter be substantiated conclusively by the Bible?

In Deuteronomy the coming of "a prophet like unto Moses" is predicted. Bible commentators seem to agree that the Messiah is the prophet referred to; and it is so stated in the Book of Mor-

mon (I Nephi 22:21; III Nephi 20:23). The words of Peter (Acts 3: 22-24) seem to admit of only one interpretation, and that is, that Christ partly fulfilled this prophecy in his first coming, and will complete its fulfillment in his second coming, when the restitution of all things shall be accomplished. In fact, Peter expressly refers to the fact that the prophets had foretold the coming of "that prophet" in the person of Christ, their prophecies to be fulfilled in those days (Acts 3: 24-26). There can be no doubt that this is the interpretation to be placed upon those words. Therefore, an attempt on the part of a modern pretender to take this honor to himself, is directly opposed to the inspired words of one of the apostles. The only passage that seems to intimate that Christ and "that prophet" are not identical, is John 1: 19-25. Here Christ and "that prophet" are spoken of as two different persons. This may be easily explained, on one of two hypotheses. First, the marginal reading is "a prophet." This reading would relieve the difficulty. Or, secondly, as the Jews were entirely mistaken in their conception of the mission of the Messiah, so we may safely conclude that they were mistaken regarding the identity of "that prophet." But after all, the claims of John Alexander Dowie, and other pretended Elijahs and restorers may be disproved by being submitted to the crucial test set forth in the last two verses of the chapter in Deuteronomy (18th) in which this prediction regarding "that prophet" occurs: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

#### *The Angel Who Restored the Gospel.*

Explain Rev. 14: 6, 7. Who was this angel who should restore the gospel? Was it John or Moroni? If the latter, how did he restore it?

It appears that the inquirer is of the opinion that this angel who was to "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," was John the Baptist; his reason, as he gives it, being that John restored

the Aaronic priesthood by ordaining Joseph Smith and Oliver Cowdery, and conferring upon them the keys of that authority. Also, that as he was the forerunner of Christ, so he was the restorer of the gospel in the Fulness of Times. But this view is not held by the Church, it being generally understood that the angel Moroni fulfilled the mission of the Revelator when he came from heaven to earth to reveal the truths of the Book of Mormon. He visited the prophet three times in one night (September 21, 1823), showed him where the plates were hidden, and instructed him in the prophecies relating to the latter-days. He finally delivered the plates to the prophet, and guided him in their translation, at last receiving the treasure to himself, to be kept until it shall please God to bring forth the sealed and yet untranslated portions for the benefit of mankind.

The revelations bear out the idea that it was Moroni and not John who restored the gospel, and that it was restored through the Book of Mormon which Moroni revealed:

For the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel.—Doc. & Cov., sec. 27: 5.

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed.—Sec. 128: 20.

<sup>1</sup> That the authorities understand this angel to be the one referred to, is evidenced by their having permitted the placing of the figure of Moroni on the highest tower of the Salt Lake temple, with a golden trumpet, in the attitude of proclaiming the gospel to all nations. John the baptist held the authority of the Aaronic Priesthood which he conferred upon the prophet, but Moroni declared the gospel to him, and was the angel referred to by John the Revelator. For a further discussion of this subject, the questioner is referred to Manual, Number 3, 1899-1900, lesson 2, notes 2-5.



## NOTES.

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The fifth annual exhibition of the Utah Art Institute will be given in the old Social Hall, 41 State Street, Salt Lake City, from March 9, to April 9, inclusive. This will give the young people who visit conference a chance to view the work of the exhibitors. Admission at least three days of each week will be free, and the lovers of art should not miss this opportunity to witness some of the best Utah can produce.

"Better faithful than famous," used to be one of Theodore Roosevelt's characteristic sayings. It has ever been his rule of life. And because he was faithful he has become famous. That in itself is giving his day a character to be proud of. The genuine men as a rule reap all the rewards nowadays—the men who do things. You have only to make up your mind to that, and stick to it, to win.

The conception with which Christ makes us familiar is that of Fatherhood. This is interwoven into the very texture of his teachings. The sense of it was the deepest element in his consciousness. With this, every other relation of God must be harmonized. In the light of this, all Christian doctrines are to be interpreted. Yet we shall miss the full significance of this final idea of God, if we do not find in it the suggestion of the parental, as well as the paternal, and make it include that which is so inexpressibly dear in motherhood, as well as fatherhood.—*Rev. E. E. Chivers.*

The secret of the undying vitality and perennial attractiveness of the sacred Scriptures lies in the fact that they come bringing the revelation of the Divine name. Under the illumination and guidance of the Divine Spirit there was wrought into the consciousness of the Jew of old a sublime conception of God such as no other people ever attained. From the background of the Old Testament Scriptures there stands out in clear relief the Living God, separable from all phenomena—a veritable being, clothed in perfection. With the majesty and splendor of his holiness, too, is blended unspeakable tenderness. He is an approachable God, entering into most intimate relations with men. The world owes an unspeakable debt to the Jew for the conception of God with which he enriched human thought.—*Dr. E. E. Chivers.*

## EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

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LOCAL—*January* 15, 1903—There are twenty-seven cases of small-pox at Salina, and the pest is spreading in all parts of the state.....  
.....16—F. J. Hagenbarth, of Utah, was selected second vice-president of the National Live Stock Association of Kansas City.....  
Neils Morten Peterson, a surveyor and Indian fighter, and pioneer of Richfield, born Denmark, Nov. 12, 1819, died.....There was a mass meeting at Mt. Pleasant to devise means for the completion of the mammoth reservoir.....Ezra Jacob Wycoff Barnard, born New York, July 8, 1830, a Salmon River missionary, died in Brigham City.....  
.....16—Col. E. F. Holmes is chosen president of the Commercial Club, Salt Lake.....The naval recruiting station closed, having secured 35 enlistments in Salt Lake.....18—Citizens of Mt. Pleasant organize a company to bore for oil.....Mrs. Ella Hunt, who returned three weeks ago from a mission to Germany, died in Loa, Piute county.....Charles H. Nelson, born in Sweden, aged 68 years, a pioneer of 1862, died in Provo.....19—Elizabeth Leyland Graham, mother of John C. Graham, widow of Wm. C. Graham, born in England, December 5, 1816, died in Provo; and Lucetta Penrose, wife of Hon. C. W. Penrose, of the *Deseret News*, born in England, September 15, 1834, died in Salt Lake.....20—The Legislature in separate houses voted for U. S. Senator; the result being: Senate—Smoot 10, Rawlins 6, Wells 2; House—Smoot 36, Rawlins 4, Wells 4, absent 1.....The U. of U. wins the debate from the University of Idaho.....21—In the joint assembly of the Legislature, Hon. Reed Smoot was declared elected U. S. Senator from Utah.....  
Dr. Payne was bound over in the sum of \$7000 to answer the charge of murder of teacher Annie D. Hill.....Thomas Tyson Slater, born England, March 16, 1834, a pioneer of 1854, died in Huntsville.....  
22—The Ministerial Association telegraphs to Washington that it will protest against the seating of Senator-elect Reed Smoot.....  
Three pioneers of the state pass away: Thomas Ashton, born England, November 17, 1813, came to Nauvoo in 1841, died in Lehi; Oscar Winters, born Ohio, February 7, 1825, father of Mrs. H. J. Grant, Mrs. A. O. Woodruff, and Mrs. J. E. Booth, came to Utah in 1852, died in Provo; and Mrs. Mary Smith, born England, June 17, 1811, wife of Judge Samuel Smith, pioneer of 1850, died in Brigham City.....23—A great irrigation scheme, designed to water 50,000 arid acres in Davis county,

was discussed at a meeting in Farmington. It involves a five-mile tunnel under the Wasatch at a cost of \$310,000.....Anna Erickson Lund, born Denmark, Sept. 26, 1806, a pioneer of 1863, died in Huntsville .....24—The B. Y. College has been granted the right to use the mails for its publications as second class matter.....The mayor of Salt Lake pardoned sixteen prisoners to make room for the builders who are to tear down the old jail, built in 1867, and erect a modern structure.....25—Elizabeth Carr Brereton, born England, 1830, a resident of Provo since 1859, died.....Charles Warren Smith, born Iowa, January 16, 1849, a brother of Apostle John Henry Smith, died in Salt Lake.....26—In the case of the U. S. vs. Frank Martins, Judge Marshall of the Federal court holds that the regulation excluding sheep from forest reserves is unconstitutional. This would throw 1,087,000 acres, in three reserves in Utah, open to flocks.....Utah enjoys a general rain storm.....Isabella West, born England, April 9, 1828, a pioneer of 1850, died in Salt Lake City.....27—A heavy rain and snow storm prevailed over Utah .....The State Board of Health announces a quarantine against Ferron, where there are many cases of smallpox.....The House passed a bill providing for an appropriation of \$7,500 in arranging for the Irrigation Congress at Ogden.....28—A heavy snowstorm passed over Utah. In Park City, a snowslide buried nine miners at the Quincy mine, killing three outright, and causing great damage. There is great danger of slides in all the canyons.....29—In Judge Hall's court, the famous case, Ogden vs. The Bear River Irrigation and Ogden Waterworks Co., was decided against the city. The contract is held valid, and the damages claimed by the city from the old works are barred by the statutes. Ogden loses all claim on the waterworks.....30—Two children of James Johnson were killed in a cave-in which swallowed a part of their home in the Old Telegraph mine in Bingham .....31—The precipitation for January in Salt Lake was 2.11, against an average of 1.44 inches for the past thirteen years.

*February 1*—An unsuccessful attempt was made by girl inmates to burn the State Industrial School at Ogden.....Dr. John James Briggs, born Canada, May 23, 1823, an old soldier who came to Utah with Gen. Connor, died Jan. 29, on his ranch near Ephraim.....2—Police officer Horace A. Heath, after a desperate fight with three unknown hold-ups, whom he was trying to arrest, shot one of them dead. They had attempted to rob J. G. Morrison's grocery, in which they failed owing to the bravery of Mr. M.....There is a total of 443 officers and enlisted men in the Utah National Guard, with 27,344 men in the State available for military duty, but disorganized.....3—Thousands view the remains of the desperado killed by Officer Heath.....Ann Mabbot Tuttle, born England, December 2, 1821, a pioneer of 1852, died in Manti, on the 2nd inst.....4—A fire visits Richfield, destroying \$3000 worth of property.....The Utah Lake Commission is organized, with A. F. Doremus, chairman, and George C. Lambert secretary.....This was the coldest day of the winter, the mercury dropping to 4 degrees above zero.....5—The cold continues, the thermometer registering 5 degrees above in Salt Lake and 22 degrees below in Deseret, and 24 degrees below zero in Coalville.....

The Legislature adjourned until the 9th.....6—The Fifth Legislative Assembly was warmly welcomed, banqueted and entertained by Senator-elect Reed Smoot, at Provo.....The mayor and chief of police of Salt Lake announce the positive closing of all gambling houses .....7—Congressman Joseph Howell, wife, and private clerk, Lewis T. Cannon, left for Washington.....The Utah lake has filled up the foot of water pumped out of it last fall, and is rising rapidly towards the compromise point.....8—The new Phillips Congregational church is dedicated with appropriate ceremonies.....9—A protest is received in Washington by Senator Burrows, signed by nineteen Salt Lake citizens, who, in a pamphlet of 62 pages, object to the seating of Senator-elect Smoot, on the grounds:

1. That the Mormon priesthood, according to the doctrines of that church, is vested with supreme authority in all things, temporal and spiritual.

2 That the first presidency and twelve apostles are supreme in the exercise and transmission of this authority.

3. That this body of men have not abandoned the principles and practice of political dictation, so also it has not abandoned belief in polygamy and polygamous cohabitation.

4. That this attitude of the first presidency and apostolate ever since the suspensory manifesto of 1890 is evidenced by their teachings since then.

5. That this body of officials, of whom Senator-elect Smoot is one, also practice or connive at and encourage the practice of polygamy and polygamous cohabitation, and those whom they have permitted to hold legislative office have, without protest or objection from them, sought to pass a law nullifying enactments against polygamous cohabitation.

7. That the supreme authorities in the church, of whom Senator-elect Smoot is one, to wit, the first presidency and twelve apostles, not only connive at violations of, but protect and honor the violators of the laws against polygamy and polygamous cohabitation.

The names of the signers are given below.

Dated at Salt Lake City, January 26, 1903.

W. M. Paden, P. L. Willams, E. B. Critchlow, E. W. Wilson, C. C. Goodwin, L. U. Colbath, W. A. Nelden, Clarence T. Brown, Ezra Thompson, John J. Corum, J. W. Leilich, W. Mont. Ferry, H. C. Hill, S. H. Lewis, George R. Hancock, George M. Scott, Clarence E. Allen, Abiel Leonard, H. G. McMillan.

10—Snow and frost are playing havoc with the flocks in Utah and surrounding states.....A distillery at Ogden and a canning factory at Draper are among the industrial enterprises spoken of.....

11—The Atlas Block, Salt Lake, was completely destroyed by fire, and the Central Block was partly destroyed. Loss to buildings and contents will perhaps exceed \$300,000.....Salt Lake was visited by a snow blizzard, the most severe in years: seven inches of snow fell.....

.....12—The Legislature held memorial services in honor of Lincoln and McKinley, Senator Love and Representatives Done and White speaking before the joint meeting.....13—Arizona refuses to cede the "strip" to Utah, and the Legislative Representatives D. H. Morris and Johnson return unsuccessful.....The Legislature visits Logan, investigating the State Agricultural College, where they were banqueted.

.....A. Kuhn, a pioneer business man of Ogden, dies.....



Forty leading citizens, headed by Gov. Wells, sign a petition for Senator-elect Smoot, intending to offset the petition of the ministerial association. Thirty-eight are leading Gentiles. Among the signers are:

R. N. Baskin, Chief Justice Supreme Court; W. M. McCarty, Justice Supreme Court; M. A. Breeden, Attorney General; S. T. Stewart, District Judge; C. W. Morse, District Judge, Dennis C. Eichnor, District Attorney; W. J. Meeks, County Recorder; John May, Deputy County Recorder; J. O. Nystrom, City Recorder; J. J. Thomas, City Councilman; James Devine, Chief Salt Lake Fire department; W. S. McCornick, banker; W. H. Bancroft, vice-president and general manager Oregon Short Line railway; J. R. Walker, secretary Walker Bros.' Dry Goods company; W. H. Dickson, lawyer; H. E. Booth, lawyer; M. L. Ritchie lawyer; Arthur Brown, lawyer and ex-United States Senator; George T. Odell, manager Consolidated Wagon and Machine company; James Chipman, banker, and ex-State Treasurer; D. H. Peery, broker; Ralph Guthrie, Broker; James K. Gillespie, real estate; R. B. Whittemore, real estate; George Y. Wallace, president Rocky Mountain Bell Telephone company.

14—This is the coldest day of the year, the thermometer ranging from 4 degrees below zero in Salt Lake to as low as 32 in some parts of the State.

DOMESTIC.—*January 15*—President Roosevelt signs the Coal Duty Rebate bill.....16—Customs officials are ordered to admit coal to the U. S. free of duty.....17—Admiral Dewey returns to Washington.....The big 16-inch rifle is tested successfully at the Sandy Hook proving grounds.....19—General Miles and wife arrive in St. Petersburg on their trip around the world.....Much regret is expressed at Washington at the action of the Germans in bombarding San Carlos, by the *Panther*.....20—Minister Bowen arrives in Washington.....21—The President signs the Militia Reorganization bill.....22—The Panama Canal treaty is signed in Washington.....24—The Alaskan boundary treaty is signed.....Senator Teller is re-elected by the Democrats in Colorado, after a disgraceful legislative fight.....27—John D. Rockefeller gives seven million dollars to be used for medical research.....Twenty persons or more are killed in a rear-end collision between trains at Westfield, N. J.....28—A fearful collision occurs between two trains, near Tucson, Arizona, in which about twenty people lose their lives.....29—President Roosevelt sends to Congress the appeals of China and Mexico for a new universal coinage standard.....30—The Venezuelan negotiations continue in a deadlock.....John T. McDonough accepts the appointment as a justice of the Supreme Court in the Philippines.....31—Baron Speck von Sternburg, German Special Envoy, presents his credentials to the President.

*February 1*—Troops are ordered to Waterbury, Conn., to quell strike riots.....The Thomas Jefferson Mem. Association appeals for funds to build a memorial to Jefferson in Washington.....2—Minister Bowen asks that the preferential rates question between allies and Venezuela be submitted to the Hague.....5—The discussion of the statehood bill brings out the question of polygamy and the influence of the "Mormon" Church in politics, and Senator Rawlins declares many "Mormons" are governed by church officials in politics.....6—Sec. Moody accepts Naval Constructor Hobson's

resignation made because of his failing eye-sight.....7—The soft-coal miners accept an offer of an increase of  $12\frac{1}{2}$  per cent in wages made by the operators.....9—Hooper Young is sentenced to life imprisonment for the murder of Mrs. Pulitzer in N. Y.....11—Senator Morgan, of Alabama, announces he will not oppose the seating of Smoot because he is a "Mormon," but would rather do it because he is a Republican.....12—Deep snow on the South Dakota ranges causes death to many cattle.....13—Envoys of the allies and Venezuela sign the arbitration protocol at Washington..... Senator Depew declares, in the statehood bill discussion, that the vote of the "Mormon" Church is absolutely controlled by the central hierarchy of that organization.

FOREIGN—*January* 15—The Rand mine owners agree to pay a \$150,000,000 war contribution.....17—An agreement for separation is reached between the Crown Prince and Princess of Saxony.....The German warship *Panther* shells Fort San Carlos, Venezuela.....18—M. De Blowitz, the famous correspondent of the *London Times*, dies in Paris.....20—Dr. Lorenz, in Vienna, praises American doctors, nurses and hospitals.....22—The German warships renew the bombardment of Fort San Carlos.....23—Col. Arthur Lynch, M. P., is convicted of high treason, in that he fought with the Boers, and is sentenced to death, in London.....Com. Scheder, the German Commander in Venezuelan waters, declares that Fort San Carlos fired the first shot at the *Panther*.....24—The pending reciprocity treaty between Cuba and the United States is causing much apprehension in Great Britain.....25—Count Boni de Castellane is re-elected to the French Chamber of Deputies.....27—The sentence of death upon Col. Lynch is commuted to penal servitude for life.....28—The projected uprising in China has spread to many provinces.....30—Secretary Chamberlain is enthusiastically greeted at Kimberley.....31—The railroad strike in Holland is greatly extended.

*February* 1—President Castro replies to the allies' claim for preference, that Venezuela desires to treat all claimants alike.....2—The strike in Holland ends.....3—Civil war breaks out in Honduras.....Wm. P. Redmond, M. P., Irish leader, is released after serving half his three-year term of imprisonment.....4—Bread riots and strikes occur in several cities of Spain.....The Berlin foreign office criticises Minister Bowen.....6—M. Giron severs all relations with the crown princess of Saxony.....Turkey is preparing for trouble in the disturbed regions of Macedonia.....8—It is reported that on January 13, a thousand lives were lost in a cyclone and tidal wave that swept the South sea islands.....The Czar invests the governor of Finland with unlimited power.....12—Fourteen battalions of Turkish soldiers are ordered to the Macedonian frontier.....13—The Buenos Ayres naval department building burned. Loss \$800,000.....Bolivia submits under protest to the land claims of Brazil.....Large increase is noted in the desertions of the British Army.....14—Britain and Germany wire their fleets to raise the blockade on Venezuelan ports. The trouble now goes to the Hague.

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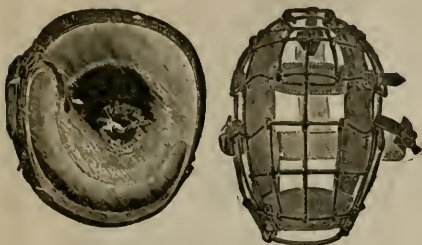
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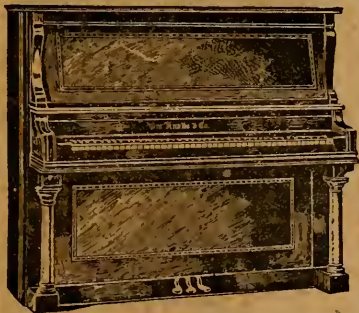
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